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JOURNAL OF PRACTICAL CHURCH METHODS

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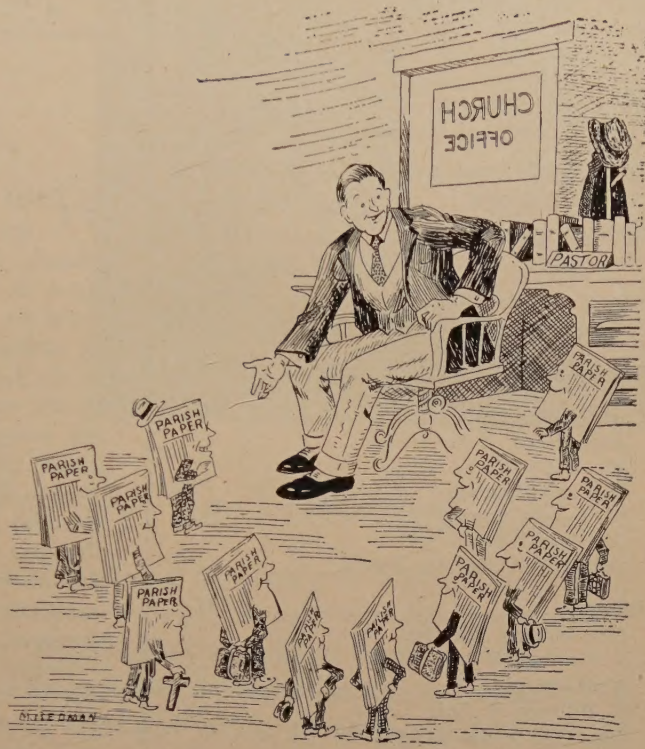
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JUNE, 1948

Vol. L

No. 6

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

A Parable of Pews

AND the people gathered together with bricks, stones and wood and built a church. When it was finished, they looked upon it and said, "It is good." The church stood for years to bless the community in times of sickness and of need, and to point people to the Lamb of God that taketh away the sin of the world. It stretched out loving arms to the young people to help them prepare for a richer, fuller life. But it came to pass that the people became indifferent to the church. The preacher preached on just the same, crying out, "Choose ye this day whom ye will serve." The bell chimed the hour of worship, but the people were too busy with their problems of life to be bothered. They each said within themselves, "Neighbor Jones and Smith will see that the church remaineth open, for verily, we could not get along without a church". Inasmuch as the church pews were wood, they were very unresponsive to the message when the minister rose up in their midst to deliver it. He therefore departed into a far country, where the people had not forsaken the Lord for the goals of business and pleasure. And behold it came to pass that on the Lord's Day the church was not open, and the people cried in a loud voice, "Who will bury our dead, and to whom can we go for solace in the time of trouble? They were weeping and wailing, and behold, those who wept the loudest were those who sat idly by, doing nothing.—GLENN E. WAGONER.

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Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

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Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

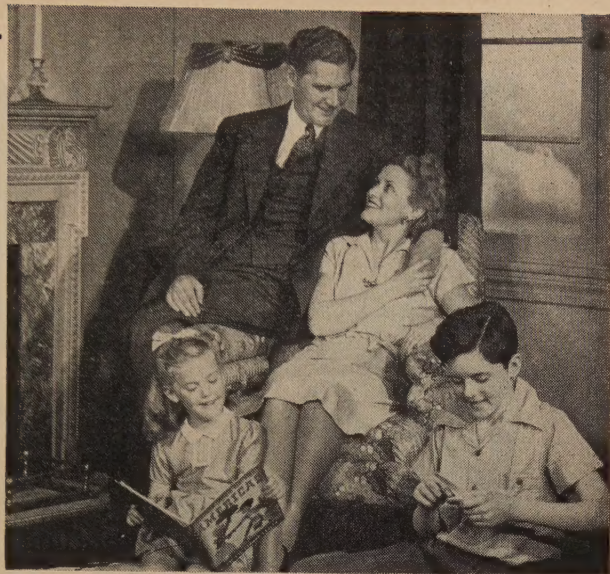
Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

Subscription Dept.
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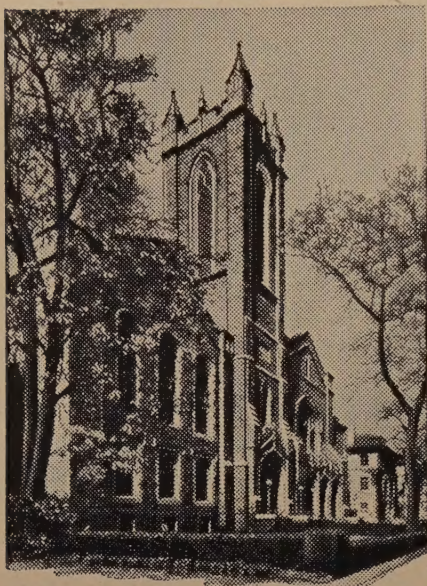
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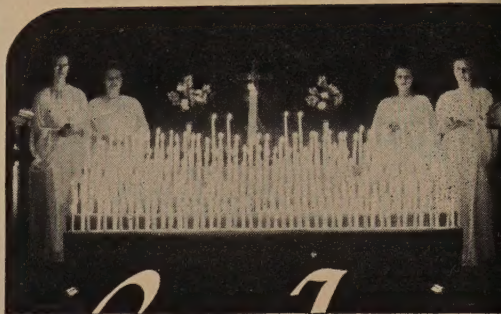
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THE FRUIT OF MARRIAGE . . .

THE HOME

CLARENCE EDWARD MACARTNEY, D.D.

THE AVERAGE American, it has been said, is born in a hospital, married in a hotel, and buried from an undertaker's floor. But, for good or for evil, the home remains the central and fundamental fact of the social structure of the nation. The most important thing that our citizens can discuss, and that our legislatures can deal with, is the welfare of the thirty million homes of America.

Marriage Establishes the Home

There are, have been, and will be, men and women living together and children born without marriage. But that is not a home. A home is where man and woman live together within the honorable bonds of marriage. The fruit of marriage is children. Children make the home. "Be fruitful and multiply," is the first of all the commandments of God to man, and it is the commandment which is followed and rewarded with the greatest of blessings.

We hear much about the discussion of what is called Birth Control, an unsavory topic, which is best left to the province of the physician. The arguments which have adduced in favor of the propagation of such knowledge are more than offset by the probable injurious moral reaction on men and women and upon the home. Where there is deliberate avoidance of the divine purpose of marriage, which is the continuity and perpetuation of the race, with its moral and spiritual values, there we have a revolt against the divine plan for society, and what, if generally adopted and followed, would result in the destruction of the race.

Some Guiding Principles

When people are married they should establish a home and live by themselves. In this respect, nature is a good example. The birds which mate every spring do not live in the nest of the parent birds, but choose their own tree and build their own nest. This again is not only the natural instinct, but it is the divine law, "For this cause shall a man leave

his father and mother and cleave unto his wife." Before a young man and woman enter upon marriage they ought to be sure that on both sides they are ready to follow the divine plan; that is, to leave their fathers and mothers, and cleave unto one another. This does not mean the neglect or abandonment of parents, but the natural separation which every new home ought to have. This is no reflection, either, on the wisdom and character of fathers-in-law and mothers-in-law. In spite of the cheap jokes and many jibes on this subject, some of the most helpful and beautiful relationships of life have been between a wife and her mother-in-law, or a son and his father-in-law. One of the most beautiful expressions of fidelity and devotion is that which fell from the lips of the young widow Ruth, when her mother-in-law, Naomi, was returning to Bethlehem and advised Ruth to remain in Moab. "Entreat me not to leave thee, nor to return from following after thee. For where thou goest I will go; and where thou lodgest I will lodge. Thy people shall be my people and thy God my God. Where thou diest will I die and there will I be buried. The Lord do so to me and more also if ought but death part thee and me."

There have been many such beautiful relationships, as that of Ruth and Naomi; but the experience of life is such as to leave no doubt as to the wisdom of those who have entered into marriage living by themselves and having their own home. The adjustment in the bonds of marriage of two persons is a delicate and a difficult matter, and is best accomplished in the environment of their own home.

Economic Foundations

Carelessness, indifference, and folly as to money matters have wrecked multitudes of homes. It has been well said that an income of \$21.00 a week and expenditures of \$20.00 is heaven, and that an income of \$21.00 and an expenditure of \$22.00 is hell. The enticements and allurements and advertisements of the business houses have made it easy for newly

married couples to be drawn into the whirlpool of financial obligation and debt. You can look into the illuminated window of one of the many stores of the city and see a display of furniture or other household goods, and the printed encouragement to purchase them by a small amount down, and so much every week or month. It all looks rosy and easy. But beware! It is easy to get into debt, hard to get out of debt. The physical, moral, and spiritual reactions of debt are almost incalculable.

The attitude of many young people on this subject is well illustrated by the story of the young wife who went to the bank to open an account. The teller asked her what amount of money she wished to deposit in order to start the account. The young woman answered that that was not the kind of an account that she had in mind, but an account like she had at the department store!

The apostolic injunction, "Owe no man anything, save to love one another," would be a good motto to have framed and hung on the wall of the home of every newly married couple.

But this raises the whole question of the economic foundation of the home. There can be no strong, or truly happy home without an economic foundation and basis. This is a problem to which our statesmen more and more are giving earnest thought. The moral and spiritual and social education of the home needs the cooperation of the economic foundation and environment. "Grinding poverty" is not a misnomer. The constant struggle for the very necessity of existence may cast a blight over the home and dwarf and embitter the lives of those who live there.

In a magazine recently I saw some very sad pictures. They were the photographs of what were described as dying districts and towns in England, from which the industries had moved away leaving an unemployed, desperate and starving population. What had happened was one of those occasional industrial declines and paralyses which are a feature of our present industrial and commercial system. More and more, men are arriving at the conclusion that this is not necessary; that these terrible years of unemployment can in some way be prevented and; that while no special system can protect the citizen from the effects of his own improvidence, folly, and vice, nevertheless the day must come when men who can work and want to work shall have the opportunity.

At the same time, while giving all encouragement to economic measures that are wise and social legislation which looks to the welfare of the underprivileged and forgotten man, let us

remember that an abundance of this world's goods is not the foundation of happiness; neither is it the best school for the development of human souls and the training of character. A man's life, as Jesus said, consisteth not in the abundance of the things which he possesseth. Some of the noblest characters have come out of poor, but honorable homes.

Unless necessity demands it, the husband alone should be employed and at work or in business. If all wives started out in the morning to offices and places of business and work, the home, as a home would soon disappear. Nothing would contribute more to the restlessness that even today is bad enough in our society.

Do not try to possess or own one another. The home is the place for cooperation, not for lordship, either male or female.

Avoid selfishness. Nothing wars against the home and the spirit of the home more than this. The beauty of the home is its communism; that is, communism in the true, natural, and Christian sense, each for all, and all for each.

Parenthood and Religion in the Home

It was an old Scottish custom that on the first night of their wedded life the bride and the groom should read the first chapter of the Book of Genesis. This was good, not only because it dedicated the home to God and started the married life with religion and worship, but because by the very content of that first chapter of Genesis the newly married man and woman recognized and subscribed to the great purposes of marriage.

We read of Enoch that he walked with God after he begat Methuselah. If there is any time a man and a woman ought to walk with God, it is after a child is born, after they become a father and a mother. Too often the present day tendency is for those who have been recently married, and those who have recently become fathers and mothers, to omit or slight their religious life, rather than accentuate it and increase it. The time to begin to train a child, of course, is before the child is born. A number of persons were discussing that subject, when the first religious instruction ought to be given. One thought when the child takes its first steps; another when he was six; another when he was seven. But a fourth had the right idea when he said, "You are all wrong. The time to begin to train a child is before he is born." Fathers and mothers who walk with God before their child is born and, who, like Enoch after the birth of Methuselah,

(See page 306)

SOME PROBLEMS OF CHURCH AND STATE

ORIS F. JORDAN

THE relationships of church and state are a world problem, and they are a problem running far back in time. We read that restrictions on religion in Russia have been relaxed somewhat recently. An election in Italy carried by the whole force of the Roman Catholic being thrown into the issue, and the posing Communists were defeated.

To understand the issue one must go back Bible times, and follow the issue through church history to the present. For we are by no means through with the issue in America, even though we have our first amendment to the constitution which declares "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In the Old Testament we come face to face with the issue in the contest between King Saul and the prophet Samuel. The king had received his authority from the prophet, the king conceding a king to a people that wished to be like other peoples around about. When the policies of king and prophet clashed, the prophet anointed young David to be king after Saul. Here we seem to have a theory of a king deriving his power from God, who speaks through the prophet.

The clash between David and the prophet Nathan introduced a new element. Though in earlier life King David was declared to be man after God's own heart, he fell into evil ways. Reports of this reached the prophet, and he came to the king one day with a complaint about a Jew. The prophet described a rich man who took the ewe lamb of a poor man who had only one sheep. The king was angry at this story and pronounced sentence of death. Then the prophet pointed his finger at the king and said, "Thou art the man."

In this instance we have religion as the voice of conscience, a role which it has often assumed in the long history of church-state relations.

Jesus was brought face to face with the church-state problem again and again. In seeking the role of the Messiah, he was understood by the masses as seeking to be a successor to King David, and it was in vain that he pro-

tested that his kingdom was not of this world. He sent Peter fishing that he might pay his taxes, and when a young man came to him with the request "Speak to my brother that he divide the inheritance with me," the Master refused to be a judge. Such matters belonged to the courts. There is no single instance in which Jesus usurped state functions.

The man of religion need not always accept the state as he finds it. His duty may be to rebel against an evil and corrupt state if we accept the example of the prophets. Different religious men have answered this problem differently, however, but it is clear that men of religion have been the voice of conscience in many instances.

In the second century church one finds no desire to cooperate with the state. Though the Roman Empire was usually tolerant of its many forms of religion, it was always suspicious of small and unauthorized sects. The early Christians would not serve in the army. Whether this was due to the interruption which this would occasion in the practice of their religion, or whether it was due to a genuine pacifism in the modern sense, is not clear. The church clashed with the state in the matter of emperor worship. The Roman emperor was considered a god. Once a year incense must be burned to him. In Japan Christians interpreted such a practice in modern times as scarcely more than a salute to the flag, but for early Christians with a strict background of the Ten Commandments, worship of the emperor was impossible. Hence the frequent and long continued persecutions of the Christians. The church in the catacombs was an underground social movement that seemed to grow under the persecution that was given to it.

A great many of the early Christians were slaves and most of them belonged to the ranks of the under-privileged. When the smart emperor discerned the possibility of this underground becoming a threat to the throne he decided it better to join the church than to fight it.

The story of the church and state relations in succeeding centuries have occupied the church historians, and many volumes have been written on this theme. At the close of Augustine's life, the Vandals came down from

North burning libraries and art galleries. In the anarchy that followed Augustine wrote a book to set forth his thesis that the church must supply to the world the law and order that had been destroyed by the invaders.

This great Christian thinker furnished the later Protestants with much theological material, but he also furnished to later Catholic thinkers the idea of a super-state. As a matter of fact the church through the Middle Ages often had to take over functions that it had never had before. It became the custodian in its monasteries of the learning of the past. Its priests were often the only physicians, and in the absence of other courts might dispense justice at times.

It was in these days of a weak or non-existent state that we get the notion of the church as a super-state. This idea comes to its full flowering under Innocent III who became Pope in 1198 A. D. He was a layman who was selected by the college of cardinals because of his great executive ability. After his election as pope he was made within the week a priest and then a bishop. He not only unified Italy under one government, but reduced every monarch of Europe to vassalage. The pope stood astride the Christian world.

This radical movement brought its own correction. The Renaissance followed soon afterwards, and then Protestant Reformation. With the re-birth of nationalism in Europe we have Protestantism, as the religious base. The dissenting movement now had a secular arm.

In this way Protestantism started with national churches in the various countries. The religion of the prince was the religion of the people and the king was the head of the church. If the king was a good man, this did not work too badly, but when the king was like our present guest, the Duke of Windsor, an international play-boy, it made earnest churchmen want to disestablish the church. The Duke of Windsor, when king of England, had to abdicate after marrying a divorced woman, in violation of the law of the church of which he was the head. The national church, a Protestant institution, is the church in captivity to the state, as contrasted with Catholic Spain where the state is in captivity to the church.

When we come to American history we find at first religious establishments. The Congregationalists were a sect in England, but in Massachusetts an established church. The Presbyterians were an established church in Scotland, but in most of the thirteen colonies were a sect. The Quakers were always a sect. The Methodists while still Episcopalians in England were a dissenting minority of the state church, but

in America they became a sect. The vast majority of American Christians are in denominations that were never state churches.

With the adoption of the American constitution, there was an immediate demand that the Bill of Rights become a part of the constitution. The first amendment we have quoted as it affects church and state relations. It limited Congress, but not the states. For that reason in spite of the First Amendment, or probably because they thought it did not apply, Catholics were barred from the office in Massachusetts until 1821, and there was an established church in North Carolina until 1925 and in New Jersey until 1844. This means to some of us that the fathers conceived the first amendment in totally different terms than many people do nowadays.

The atheist in Champaign who brought the recent law-suit must be disturbed to have President Truman write the Pope recently saying that this is a Christian nation, and to have President Truman maintain a representative at the Vatican who receives consular honors. Not even the President is forbidden by the first amendment to declare this a Christian nation.

There are various reasons why we have separation of church and state in this western world. In Mexico and Guatemala, the issue was that of church ownership of half the farmland. The church was disestablished, and all of its property confiscated. In those lands and others in our western world the state owns even the house of worship. The church sought security through wealth, only to find that it lost its freedom.

Perhaps church and state are disestablished in America because no church had a clear majority in the thirteen colonies. The colonial forefathers, Franklin, Jefferson and Tom Paine were deists and did not belong to any church. Jefferson had led in the disestablishment of the Episcopal church as the church of Virginia. This church suffered after the revolutionary war from its connection with the Church of England, or it would perhaps have been the chief contender for a favored position.

The issue of the public school probably helped greatly in fixing the church-state status in America. Before 1826 the elementary education of children was almost entirely in the hands of the churches. By 1840 practically every state in the union had made arrangements for public schools, and had provided a system of taxation to maintain them. It was obviously impossible to continue religious or even moral instruction in the schools with the many competing denominations in the field.

(See page 306)

WHAT IS A RELIGIOUS EXPERIENCE?

NORMAN E. RICHARDSON

WHEN a person says: "I have had a religious experience," what is it that has taken place in his life? What happened to him? Some people are inclined to distrust religious experiences. Why is this? And how is it possible to know whether or not a religious experience is valid and genuine? Might it not have been "wishful thinking" or "illusion" or "rationalism" or "projection" or some other unreliable kind of thinking? Wanted that there are religious experiences that are trustworthy and beneficial, how can they be identified? And how can they be built into one's life history?

There have been so many varieties of falsely perceived gods and of defective, crude modes of worship, that some intelligent people have drawn the hasty and altogether stupid conclusion that all religious experience, therefore, is to be avoided. They assume that people are better off without them or that to be enamored of them is to be afflicted with an unfortunate mental bias. Some critics have even gone so far as to affirm that religion is merely an unnecessarily prolonged survival of an antiquated mode of life. It is identified with the fears and illusions of human beings living in pre-scientific ages. It should be sloughed off as being no longer useful or necessary.

The same argument, of course, would lead to the abandonment of all art, with its fearfully crude and lowly beginning, all architecture, literature, railroads, political units, and even science itself. The only fragment of truth in this position suggests that people who live in this enlightened age are under rational and moral obligation to have the most improved kinds of religious experience. The man who insists upon using a hand cradle in cutting his wheat when he might use a modern binder could be considered a wise man compared with one who would abandon all grain cutting because of the crudity of primitive agricultural tools.

It is the duty of every Christian to be intelligent with regard to the human elements in religious experiences. He should be able to recognize and to appreciate those experiences of God that are trustworthy, satisfying, true, useful, and appropriate. Some of the best

checking points for judging such an experience may be listed as follows:

First,—is the experient (the person having the experience) aware of God and of himself in relationship to God? Is he conscious of the fact that he is experiencing God? Does he recognize himself as being a subject who is set over against an object, who is God? Are the subject, the experient, and the object, God, clearly differentiated from each other and yet, in some real way, related to each other? Is God clearly apperceived?

Second,—as a feature of this experience, is the experient conscious of the distinction between human and divine elements? Man has wisdom; but God's wisdom is superior in extent and reliability. Man has purpose or intention; but God's will or purpose is more permanent, consistent, and strong to overcome opposing forces. Man has love; but God's love is more costly, pure, and free from self interest. Man has power; but God is omnipotent. The wisdom, purposiveness, affection, and power of man are not identical with those of God. They are different, though the differences can be progressively removed.

Third,—when the experient recognizes that he is different from God, he naturally feels it to be his duty to get rid of whatever makes him unacceptable to or unlike God. If, in contrast with God's holiness, he becomes painfully aware of his own unrighteousness, he feels bound to get rid of his moral incongruity. If he feels ignorant, in contrast with God's omniscience, he prays that God's wisdom may be made his own. If weak, he yearns for some of God's omnipotence. If full of fear, he yearns for a sense of security under the protection of the Almighty Father (Ps. 91:4).

An experience, if profitable, is essentially an event in which the distance or incongruity between the experient and God is lessened. However, the term, experience, must be applied, also, to an occurrence in which the progressive approximation of the experient to the characteristics of God is stopped or in which the process is reversed. Many Christians reach fixation points and never develop beyond the tragic experiences that have stopped spiritual growth.

Fourth,—are religious experiences subject to the control of the experient? That is, can man have an experience of or with God, at will? God is constant in His availability as the object of experience. He does not "hide" Himself from man (Ps. 139:9). There are no capricious interruptions to His self-revealing disposition. Man may have difficulty in his perception of God. But, when perceived, God is always ready and willing to function as the "object" of a cognitive experience.

Fifth,—God does not reach man, primarily, through the sub-conscious mind, in order to bring about the most rewarding experiences. The occasions when man has religious experiences are not inaugurated by some unbidden and startling incursion into the field of consciousness from the sub-liminal mind. God makes a direct and open approach to man. He does not require that reason be dethroned or that cognition be blurred. Man's reactions are conditioned by his past experiences. And this conditioning is largely a matter of which he is not aware. But to wait around, hoping that an experience will turn up, as Micawber would say, is to be the victim of a false theory concerning its essential nature. The sub-conscious mind is not the phase of the psychic life that is involved, primarily, in a religious experience. In his experience of God, as well as in his love of God, man is commanded to use his whole mind.

Sixth,—etymologically, the word, experience, means "the process of becoming expert through experiment." To have experience of God is to acquire information, knowledge, or understanding that facilitates improvement in familiarity or fellowship with Him. Communion with God is never perfect. But without experience, the imperfections are not removed. The one who, with whatever intelligence or faith he may possess, tries to establish a fruitful relationship with God, ought to profit by whatever experiences he may have. It is through the kind of experience that is possible at the present time, that richer, more rewarding, and more deeply satisfying experiences are brought within his reach.

Seventh,—there is a clear distinction between a real and a sham experience. Formalism or ritualism are known to be subtle enemies of genuine experiences of God. The worshiper who perceives symbols that are suggestive of the reality and nature of God but leaves unfulfilled the remaining elements of a completed act of cognition, fails to have a rewarding and appropriate experience. No readjustment takes place in his thinking about God or man or himself. His personality is not changed in any

way. The subjective side of the experience is lacking in the rich rewards of genuine communion with God. Hence it is only a pseudo-experience. God is there, ready to do His part. But there is a barrier beyond which he cannot go.

Eighth,—an experience of God may give one an improved feeling of validity or truthfulness with regard to a belief tentatively held concerning Him. A person may say to himself, I do not know for sure that God is real, but I am going to assume that He is. I believe, but my belief is but once removed from unbelief (Mat. 9:24). I have no feeling of certainty,—no faith concerning God. But I am going to act as though He is a reality and see what happens.

Such a person may discover that an experience of God is possible even if there is no great, positive assurance or persuasion that He is really objective and dynamic. Thus experience contributes a certain sturdy emotional quality to whatever cognition of God is made use of in it. Faith improves with experience.

Ninth,—an experience of God should have some marks by which it can be identified. Every experience is unique and definite. One experience can be differentiated from another. As a result of an experience, one's feeling of certainty concerning the reality and essential nature of God may be clarified and strengthened. One's understanding of the attributes of God may be improved. One's enlistment in the enterprise known as the Kingdom of God may be with less of mental reservation than had been the case. One's mind set in the direction of a particular duty may be given a certain stubbornness or rigidity. A man's disposition to think of himself more highly than he ought to think may be disciplined and chastened. A thousand different things may happen as a religious experience takes place. As one stands differs from another, so religious experiences are always unique.

A religious experience, then, is a definite and unique mental event, consisting of cognition of God together with the thinking, feeling, and acting that are inaugurated by or are involved in it. A religious experience, on its human side, may be dominantly cognitive, affective, or conative. It has practical, tangible results which include the establishment of a working relationship between the experient and God whereby the former progressively approximates the character traits or attributes of the latter.

True, of wealth we may have much today, but wait a few years, and we shall learn that we cannot take it with us.

WHERE ARE THE WITNESSES?

AARON N. MECKEL

PERHAPS the most dramatic moment in any court trial comes when the witnesses are called to the stand. They are summoned, take an oath to tell nothing but the truth, and the dependability of their evidence largely determines the outcome of the case. Direct, first-hand evidence bears the most weight! Similarly, the best advertisement for the Christian religion is that of a first-hand witness, spreading through the sheer spiritual contagion of its devotees. Thus, in the 107th Psalm we find a man saying, "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy!" The very words are touched in the imperative! It's a divine command. Let the tongue that has too long been silent be loosed, that it may set forth the praises of its Redeemer. Let a false sense of reticence in matters of religion dissolve before a radiance which is sincere and with spiritual power.

Nazi soldiers broke into a Church in which an elderly pastor was conducting funeral rites for a youth who had just lost his life in the war. He was promptly thrust out of his church, publicly paraded naked through the streets of his city for three days; made to dig his own grave and then buried alive. Indeed, the very word martyr stems from the Greek, and means witness!

"Ye are My witnesses"—"Go ye into all the world and witness"—*there* we have the command straight from the lips of Christ, Himself. The Christian enterprise languishes today for lack of genuine religion, couched in first-person-singular, and reaching out to redeem our regenerate society and world. "Don't quote", said Emerson to a friend. "Tell me what *you* think!"

It is exactly when the "redeemed of the Lord" are in the witness-stand that we retrieve the native spirit and temper of New Testament Christianity! Early Christianity, whatever else you may say of it, was at least an epidemic at spread. Whenever genuine spiritual experience becomes articulate, then the vital becomes vocal. In these trying days we need to turn back to the mighty origins of our Divine Faith. Surely, he who will scan the inspired pages of the New Testament will sense that it

is primarily a book of witness. Men are bearing testimony concerning the Word of Life which they have "seen, heard and handled." The high and the humble are on the witness stand telling those outside the Beloved Community what the living God has wrought in them. They have a story to tell. And what a gripping, convincing testimony theirs is! R. W. Dale states the gist of it: "When a man becomes spiritually regenerate it does not mark a change in the old life, but the beginning of a new life which is conferred by the immediate and supernatural act of God's Spirit." There you have the recurring miracle of vibrant Christian faith,—a new and victorious life given to us by God, in response to a deep-felt need. It was none other than the reliable testimony of spiritually changed lives that went into the making of our New Testament. Remember, the Gospel of Jesus Christ was living witness and experience before it was historic document. Listen: "If a man be in Christ he is a new creature; former things have passed away and all things are NEW." Who is that speaking? Why, that is a man named Paul whose cup of experience overflowed in contagious witness! Listen again: "He lifted me out of the pit—set my feet upon a rock—put a new song into my mouth!" And who is that singing his song of victory? Why, one who experienced the glad salvation of God, and the record of it was entered into the 40th Psalm. "I am not sure who He is, but of one thing I am convinced, that whereas I was blind, now I can see!" That's a man whom Jesus healed, thrusting his contagious witness into the very teeth of the jealous Pharisees who would hush him up! Once more: "I say unto thee, we speak that which we know, and bear witness of what we have seen." Pray, who speaks there? That is none other than our Lord Jesus Christ, Himself, speaking, that greatest of all witnesses to the power of God in a human life, the One who bids US, "Go and speak—Ye are my witnesses." Verily, a golden thread of testimony and witness wends its way through the great bible of the ages!

Nothing could so rekindle the mood of spiritual enthusiasm and passion in the contemporary Church as a renaissance of effective

(See page 304)

The Editor's Columns



The Trembling Earth

“OKEFENOKEE” is the government authorized and phonetic spelling of almost impossible Seminole Indian words, which mean, Land of the Trembling Earth.

Hailing from the fair, roseate, pre-Atomic Bomb era, it bears no slightest reference to things of the day, which are coming to pass upon the earth, and which cause both the earth and the hearts of its people to tremble, even though pre- and post-Bomb tremblings are forever the result of shallow soil for growing roots.

Over better than six-hundred square miles of fantastic, unbelievable, moss-hung, Cypress swamp in Georgia, the Seminoles once ruled. Endless, meandering push-boat trails, often barely wider than the crude little bateaus the Indians poled, still crawl a serpentine way, maze-like, through night-dark Cypress groves heavily draped with Spanish moss, silent as the tomb, and wind about over vast, lily-studded “Prairies” from which huge, lumbering snow-white cranes rise and wheel, and Water Turkeys dart up to soar against the blue like sleek, jet-propelled planes far overhead.

Okefenokee’s shallow waters, darkly stained by the tannin from the Cypress, move almost imperceptibly over a bottom covered deep with the decayed and sunk vegetable matter of centuries. Frequently, sections of this matted accumulation, rise slowly to the surface—“hammocks,” the Swampers call them. In the course of years these hammocks become rehabilitated, hosts of first small, then larger growing plants, until, eventually many of them support trees whose roots go through the hammocks and fan out insecurely in the waters below.

The step of a man upon these water-borne islands, is sufficient to cause the island and its trees to tremble perceptibly. Hence the Seminole name, Land Of The Trembling Earth. It is a peculiarly fascinating wilderness of eerie beauty and delight for the lover of the wilds, with its wealth of unusual flora and fauna.

Repeatedly, as the staccato exhaust of our exotic outboard motor tore whole sections of

swamp silence into pitiful shreds, sent huge Ibis echelons into far country, while thick, black Cottonmouths and drowsing ’gators took to the dark waters long before they could be captured on my color-film, my thoughts returned repeatedly to the fitting name for the place, Okefenokee.

Land of the Trembling Earth, trembling for lack of soil for those searching roots; trembling for lack of sure anchorage; trembling in its shallowness; trembling under the slightest, whispered breeze; trembling under the heavy foot of man; trembling for want of sturdy foundation.

Okefenokee! The Seminoles had a name for it, and it’s more than swamp. It is our world today, and Okefenokee it shall remain until even its most shallow and searching roots find sure hold on the solid Rock of Ages.

Spiritual Herpetologists

AND then there was Dave DaLie, clear-skinned, upstanding, deep-chested Dave, who first admitted to himself, and then to the world, that there really are moral, and aesthetic, and spiritual values in life, which stunt the soul when denied. And so he left a highly remunerative corporation desk to have communion with Nature’s visible forms, precluded by that desk.

A recognized Herpetologist of no mean distinction and ability, Dave located for my nomadic lens a huge Cottonmouth Moccasin; a pretty, slender eight feet of Pine or Bull snake; Highland Moccasins, better known as Copperheads; strikingly marked Diamondbacks whose vibrating rattles could be heard thirty feet away, or more; and that colorful little degenerate brother of India’s King Cobra, one of the world’s, and certainly our most deadly snake. To try to distinguish between the Coral snake and other similarly marked but quite harmless serpents, by the arrangement of their common black, and yellow, and red bands, is too confusing, when it can be quickly and surely done by remembering that the nose-end of the head of this brilliant little

llow, whose flash-like strike and chewing
vagery is fatal in some fifty percent of its
attempts, is solid black.

There may be one or two others, but it is
my belief that it is Dave alone, who can and
does catch the head of a big, coiled Diamond-
back, with his bare hand, before it can strike.
Contrary to general opinion, and no type of
snake is more misunderstood and maligned than
the reptilia; these huge rattlers are actually shy
and retiring in disposition. All I saw tried
vainly to avoid trouble. Never did one coil to
strike, before it had failed in numerous at-
tempts to get away, and had been agitated, and
incensed, and forced upon the defensive. Had
the snakes been permitted their choice, in every
instance, there would have been no motion
pictures.

One sturdy fellow, probably some fifteen
inches in circumference, and whose recently
shed skin gave the beauty high color and dis-
tinct markings, tried repeatedly to find cover.
Finding it of no avail, he drew back into a typi-
cal high striking position, with about three
feet of the forward end of his length coiled
well above the tensed body, thoroughly an-
gered. He struck at Dave in a fuzzy blur of

motion which baffled the eye with its light-
ning-like speed, and so powerful was his
lunge, that it threw him completely off bal-
ance onto his back, leaving him, in a decidedly
rare instance, open to our counter-attack, had
we been bent on ruthless destruction instead
of films.

Recovering, he swiftly pulled back for the
next strike. It was then that Dave's hand, un-
protected from inch-long fangs, flashed out
and held the big, triangular head to the
ground. Then the same hand had him by the
neck, and when he was lifted he didn't miss
seven feet or fifteen pounds by a very noticeable
margin.

I was startled when I first saw it, and I find
myself, even now, breathing brief petition that
when Dave essays to pick others up, his hand
get there "fustest," for the swift-flashing strike
of a Diamondback, permits no sluggish or
inept hand to humble it. The hand must be
faster than the snake.

It was not in Eden. It has rarely been since.
So long as the spiritual herpetologist withholds
his hand, or moves it in hesitant, sluggish pro-
testation, just so long will Eden be unre-
claimed.

Others See Us

Don't Let Alcohol Kill Romance, Countess Warns

By ERNIE HILL

Special Radio to BUFFALO EVENING NEWS and
Chicago Daily News.

ROME, May 14.—Romance in the U. S. is
ruined instead of stimulated by too many mar-
tinis, manhattans and gin fizzes, claims Italian
countess Angelica Gueritore Caracciolo. The
38-year-old countess, a resident of the Isle of
Capri, said she has been shocked when Ameri-
can girls have told her:

"I had a wonderful time last night. I got so
drunk, I didn't know anything."

A ceramics artist, the countess has also writ-
ten several tracts on the technique of romance
and has lectured on the subject.

"In Italy, it is different," she explains.
When two people are in love they never
touch intoxicants. It destroys their sensitiveness.
They want to retain their full senses. They
talk together. They sit together. They are
true to one another like a taut wire."

The countess said she has seen Americans
get so drunk they go to sleep at tables with
their heads buried in their arms. That, said
she, is bad.

Sometimes, one will lean over and put his
arm around the girl next to him—who is also
inebriated, she declared, adding:

"What feeling is there in this? None at all.
Their senses are blacked out. Often they don't
know what they are doing.

"Americans should not drink so much," the
countess maintains. "Europeans drink much
less."

The countess is not adverse to a spot now
and again herself, but she believes it mixes
badly with spring love—that's all.

She thinks that is why there are so many
marriage failures in the U. S. Couples, she
says, get married on booze instead of vibra-
tions.

"Love is a much more enjoyable thing, on a
non-alcoholic basis."

Temptation

Few persons know the acute struggle that some
have with specific temptations. A forger, Jerome
Koster, 25, convicted on March 23, 1948, in a

Philadelphia court, is reported to have made two
attempts previously to *blind himself* in order to
avoid the temptation to forgery.

THE CHURCH AT WORK



The Right Kind of Preaching

Preachers are not lacking in good advice. They get it from all sides. Almost any one feels that he can tell a preacher how to preach. Many books written in our time devote many pages to complaining about the modern preaching. We do not doubt the legitimacy of much criticism. Yet the preachers we know are earnest men, ever seeking to improve their opportunities. No matter how many good sermons a man may preach, his best is yet ahead. But the prevailing idea of what makes a good sermon seems to be that message which comes out of a man's heart, revealing that he himself is convicted and inspired by his intelligent conviction. Charles Haddon Spurgeon used to say:

I have known what it is to use up all my ammunition, and then I have, as it were, rammed myself into the great gospel gun, and I have fired myself at my hearers, all my experience of God's goodness; all my consciousness of sin; and all my sense of the power of the gospel; and there are some people upon whom that kind of preaching tells when nothing else would have done, for they see that then you communicate to them not only the gospel, but yourself also. The kind of sermon which is likely to break the hearer's heart is that which has first broken the preacher's heart, and the sermon which is likely to reach the heart of the hearer is the one which has come straight from the heart of the preacher; therefore, dear brethren, always seek to preach so that the people shall be impressed as well as interested and instructed.—*The Watchman Examiner*, May 6, 1948.

Religious Plays

The "Treasury of Religious Plays," selected by Thelma Brown, and published by Association Press at \$3.00, contains 20 plays. The plays were chosen to meet any need, simple to produce by groups of all ages to dramatize religious and moral truth; such topics as

Missions	Temperance	Vocations
Stewardship	Literacy	Evangelism
Race Relations		

are included, and indexed under 82 subjects. Time and cast requirements are indicated; material is royalty free. Plays were chosen to include from 6 to 8 characters, to permit group participation and cooperation, which in themselves, are a necessary attribute in modern life.

This volume will provide material for any group, especially Vacation Bible School groups, Inter-Church activities, and Out-of-Doors activities.

Film on Delinquency Problems

A two-reel short on Juvenile Delinquency problems, "Report For Action," is now reported in production by RKO-Pathe for the Theatre Owners Association (TOA), according to Phillips B. Nichols, Mgr. of the company's commercial film and television department.

Production of the film was requested by U. S. Attorney Tom C. Clark of the National Conference for Prevention and Control of Juvenile Delinquency, and organization instituted in response to Mr. Clark's appeal for help in combatting delinquency after it was learned that 1,500 boys and girls from 43 states were in Federal institutions for Federal crimes. The script was written by Sumner Lyons, who is directing the making of the film, which is designed to outline the course to be taken by local communities in combatting juvenile delinquency. Distribution will be handled through TOA.

War Trophy Safety Campaign

The National War Trophy Safety Committee announces plans for a film as part of a campaign "to save the lives of several hundred thousand citizens who otherwise will blow themselves to bits during the next few years," under the title "TARGETS For TODAY." Jointly sponsored by Army, Navy,

asury Dept., and National Rifle Ass'n., the
a will be commercially produced, carrying
main-title credit for the producer. Detailed
ns provide for theatrical release through
ry chain and circuit in the country; tele-
on release over major stations, and group
eenings of 16mm prints. Printed hand-outs,
vided by the safety committee, will be dis-
uted by members of local sponsor-com-
tees. All details of distribution, release, and
olic relations, may be learned by contact-
; Mr. Henry Schneider, Coordinator of the
ar Trophy Safety Campaign, Internal Reve-
e Bldg., 10th and Penna. Ave., Washing-
; D. C. (*Here is a project for an active
ng people's group in a local church, or
Men's Brotherhood. Ed.*)

Money Bags

A campaign to raise \$300 for powdered
lk to be sent overseas was carried on by
st Methodist Church, Ithaca, New York,
d resulted in 14 money bags filled with 28-
2 pennies.

Milk bottles were distributed to member-
milies by the social service committee of
e Church, in order to stimulate giving. Each
ttle was to receive one penny per meal for
h person joining in the project, over a two-
nth period.

Needless to emphasize the enthusiasm over
e result,—\$286.92 in pennies, and \$350 in
er coins, and bills, bringing the total to
00 plus for the purchase of two and one-
f tons of powdered milk for European re-
f. In addition to this, the membership of
st Church makes contributions through
RE, and 100 pounds of clothing a week
re supplied through the past year.

—*Christian Advocate.*—

Community Survey

39 churches, including the Jewish Temple
d 3 Missouri Synod Lutheran Churches,
sted in making a religious survey of Aurora,
ontgomery, and North Aurora, Illinois.
iors in high schools aided in the project,
ked by the YMCA, YWCA, the Chamber
Commerce, local newspapers, and radio sta-
ties, and 13,500 families were contacted in
e afternoon by 900 workers.

—*Watchman-Examiner.*

Such a survey in any community, organized
win the support of local facilities and busi-
s houses, would draw into Church circles
thousands of unchurched children, as well

as the parents. The Churches need the con-
tact, loyalty, and membership of all local resi-
dents; the families need the church, and its
stabilizing effect, through its spiritual and
moral influence.

Youth Wanted for Europe

A call for 50 Christian young people to
participate in a voluntary summer service work
camp project in four European countries has
been issued by the World Council of Churches,
according to Rev. Wm. Keys, secretary of the
youth department and published in the *Chris-
tian Advocate*.

The world headquarters of the Council in
Geneva, Switzerland, has arranged for Ameri-
can youth to participate in Christian recon-
struction programs in Austria; Agape, Italy, a
Waldesian youth center; Le Chambon, France,
and Mainz and Stuttgart in Germany.

Young people wishing to participate should
write to Mr. Robert Texdell at Church World
Service, 214 East 21st Street, New York, N.Y.

Dressing Up

Expositor readers interested in reading Dr.
Roy L. Smith's article, "The Spiritual Value
of Dressing Up," will find the article in *The
Christian Advocate*, August 21, 1947. Your
local library, or local Methodist pastor, may be
able to supply the article; if not, send 20c to
The Christian Advocate, 740 Rush St., Chi-
cago, 11, Ill., for the copy.

Wedding Director

Reports from various sources, emphasizing
the inception and evolution of a new profes-
sion, that of "Wedding Director," have been
current for the last year.

The Rt. Rev. Benjamin D. Dagwell, Bishop
of Oregon, Anglican Church, office 541 Mor-
gan Bldg., Portland, issued an edict in 1947,
relative to the position of the Protestant Episco-
pal Church of Oregon in regard to the "Wed-
ding Director." Bishop Dagwell's edict is
quoted—

"A new profession, that of wedding direc-
tor, is in the process of evolution. This func-
tionary apparently contracts to direct a wed-
ding from costuming to reception, and op-
erates either in space set aside as the 'parlor,'
or will take over at the home, parish, house,
or Church. We have no desire to discourage
this business, but we do give notice officially
that Church Weddings are religious cere-
monies, and not social functions.

"We want no lock-step processions or operatic production in the Church. The note of simplicity and sincerity is desired. Suggestions from the bride or bridegroom, or their families, may be made to the minister chosen to perform the religious ceremony, sometime before the ceremony. The actual wedding ceremony (the solemnization of holy matrimony) is under the direction of the officiating clergyman.

It's Up To You

R. H. Martin, chairman of the committee against liquor advertising, National Temperance and Prohibition Council, reports concerning liquor advertising as follows:

"An investigation just completed, based upon non-propaganda business sources, reveals the startling fact that 147 of the larger companies engaged in the production of alcoholic beverages spent in advertising their products in 1946 the sum of \$104,000,000. Of this amount, approximately \$50,000,000 was spent by 9 big distillery companies, and \$21,500,000 by 10 big brewery companies. This sum of \$104,000,000 does not include the advertising expense of 1,000 or more of the smaller companies engaged in the manufacture of liquor, wine, and beer, figures not available; neither does it include the amount spent in advertising by more than 400,000 retail dealers in liquor."

"It's Up To You," written by Seward Hiltner, and published by the Association Press, 347 Madison Avenue, New York 17, N.Y., gives some practical suggestions on the consumer-section of the liquor business. Liquor must be consumed by the average citizen (Church-goer included) before it can work its unfashionable harm. It is the "consuming-citizen" who provides the incentive and encouragement to increase the advertising budget from year to year. "It's Up To You" is a pocket-size booklet, 32 pages, 10c, and will prove enlightening reading to both young and old.

Circle 6-6483

Anyone calling this telephone number through the New York City Exchange will be greeted, most likely, with a one-minute sermon. Circle 6-6483 is, according to the telephone company, the most important telephone in the city. Yet, it doesn't connect you with a mammoth business, nor a social club, nor the financial district. It is the number called by thousands, and connects them with 83-year old Rev. James Jefferson Davies Hall.

Rev. Hall does nothing to solicit these calls, but he does give the person calling a sentence sermon, in many instances changing a life, or preventing a tragedy. The telephone ministry began on December 29, 1939, quite by accident, when the phone was answered, the caller said, "What number?" Answer, "Circle 6-6483!" "Wrong number!" shouted the caller; "No, the right number!" said the eager voice at Circle 6-6483. "I want to know if you are a Christian?" Showing little interest the caller said, "Oh, I suppose I am." The following conversation initiated this telephone ministry—

"Do you suppose you are married, or do you know it?"

"Oh, I know it, Good-by."

"Hold on, I am not through with you. Do you read your Bible and pray?"

"Oh, mother used to make us attend to all those duties when we were at home."

"Did she make you take a bath?"

"Sure."

"Did you stop that too, when you got away from her?"

"Say, who am I talking to?"

"A preacher."

"What kind?"

"Old-fashioned."

"Where do you preach?"

"Everywhere. Preaching to you right now."

"If this isn't the strangest conversation I have ever heard over a phone. Well, I'm glad I got the wrong number, for it has done me a lot of good."

As the telephone was disconnected, and "the preacher" sat thinking about the conversation, the phone rang, and a voice said, "Is this Circle 6-6483? A friend of mine gave me the number; said there was a message for me." The caller got the message, thanked the preacher, and was gone, but 15 more calls came that day; 20 the next day, 30 the third day. So the telephone ministry has grown, with Circle 6-6483 busy from 6:00 A.M. daily until 11:45 P.M.

If you want to know more about this ministry, see page 652 of Moody Monthly, May, 1948, issue.

Abingdon-Cokesbury Award for 1949

The Abingdon-Cokesbury Award to encourage the writing of distinguished books in the broad field of evangelical Christianity opened its 1949 season of competition on May 1 with the publication of the 1948 Dual-Award manuscripts.

These manuscripts, THE RELIGION OF MATURITY by John Wick Bowman and PRAYER AND THE COMMON LIFE by Georgia Harkness, respectively express the two

eral types into which Award books may be
 ssed considering determining factors set
 th in the Award's avowed purpose—Those
 a scholarly nature, and (2) those equally
 portant because of their popular appeal.
 As were these initial dual-winners, manu-
 pts submitted for 1949 will be judged
 ely upon their potential value in strength-
 ng Christian faith and in promoting Chris-
 n living among all people. Any unpub-
 ned manuscript on any theme compatible
 th this supreme aim, excepting only fiction
 d poetry, will receive due consideration of
 e six-man board of judges, in accordance
 th announced conditions. These conditions
 ther stipulate that any writer, regardless of
 ionalty, race or creed, is eligible to receive
 \$7,500 to be awarded for the single best
 nuscript submitted for 1949.

For complete 1949 Award details write The
 itor, Abingdon-Cokesbury Press, 150 Fifth
 venue, New York 11, New York.

How to Build Up Your Church School— Handbook of Evangelism for Laymen Leading Parents Groups

The 3 titles here given are the actual titles
 3 books of practical methods for attain-
 ng results. The first book, *The Church School*,
 Weldon Crossland, is made up of 9 chap-
 s, 144 pages, \$1.50—

1. The Aims of Your Church School
2. How to Organize
3. Choosing, Enlisting and Training Teachers
4. Improve the Curriculum
5. Making God Real Through Worship
6. Forming Christian Convictions and Habits
7. Increasing Church-School Attendance
8. How to Find and Win New Members
9. How to Plan a Year's Program for Your Church School

The final chapter on How to Plan a Year's
 ogram, followed by a comprehensive index,
 ll be of immediate help to every pastor in
 king plans for the Church School program
 ginning in September.

* * * *

Evangelism is a commission from the foun-
 f the Christian Church to every believer.
 angelism for Layman, pocket-size, paper
 vers, 96 pages, .50, is a "How to do it"
 ok, by Dawson C. Bryan, pastor of St.
 ul's Methodist Church, Houston, Texas.
 ere are 12 chapters, setting forth ten ex-

perience of laymen in Houston, is winning
 people to the Church.

* * * *

Emphasis on the responsibilities and privi-
 leges of Parents, in guiding the development
 of today's children, will prompt every sin-
 cere leader in Christian Education to welcome
 the practical guide, "Leading Parents Groups"
 by Evelyn Millis Duvall, Executive Secretary,
 The National Conference on Family Relations
 and Sylvanus Milne Duvall, Professor of Social
 Science and Religion, George Williams Col-
 lege.

This paper covered booklet of 123 pages,
 contains six chapters, and several pages of
 "Additional Resources" such as sources for se-
 curing suitable motion pictures, magazines, and
 books. The price is 50c, which will permit
 every member of the Parents Group to have
 a copy for home use, as well as class use.

* * * *

These three books on "How to Organize
 the various phases of Active Church Work,
 and Secure Results" are published by Abing-
 don-Cokesbury Press, and can be secured from
 your local book dealer, from the publisher, or
 from *The Expositor*.

Building Church Attendance

The series of 9 letters, designed to stimu-
 late interest in regular Church Attendance,
 about which several subscribers have inquired
 recently, were written by W. C. Dickmeyer,
 and published in the American Lutheran,
 pages ten and eleven, July, 1947.

The letters were merely suggestive, they are
 brief, and a number of them would fit on
 government postal cards, if any reader desires
 to try them out. Your local library, or brother
 minister may have the issue named above.

The following is No. 3, in the series:

Tomorrow! Always Tomorrow!
 Tomorrow! Not Today But Tomorrow!

Those who accomplish things in life are the ones
 who do things TODAY.

Jesus was that kind of a man. "Today thou
 shalt be with Me in Paradise," was His immedi-
 ate reply.

Today I am reborn.

Today I make my decision to step into a new
 and better life.

Today I decide, beyond any question of doubt,
 that I am going to take full advantage of all the
 blessings that a truly Christian life offers me.

Today I have decided to be a true follower of
 God.

Today is the day of my firm decision to attend
 every church service from now on, with those
 whom I love and who are dear to me.

These are manly decisions, worthy of the best
 that is in us.

These decisions will lead us ever onward and upward to the best of life on this planet.

The pastor would naturally add his name and the name and location of the church to this message.

The Great Teacher

Matt. 7:29. "For he taught them as one having authority, and not as the scribes."

1. The foundation of wisdom.
2. The foundation of character.
3. The foundation of power.

* * * *

Handicaps

2 Cor. 12:7. "There was given to me a thorn in the flesh."

1. The handicap of the body.
2. The handicap of our thinking.
3. The handicap of environment.
4. The handicap of the past (sin).
5. The handicap of the spirit.

"With Thy help we can . . ."

* * * *

The Heritage of Youth

Psa. 16:6. "I have a goodly heritage."

1. The heritage of Enthusiasm.
2. The heritage of Faith in the love of God.
3. The heritage of Faith in the dignity of man.
4. The heritage of Strength and Love.
5. The heritage of Vision and Aspiration.
6. The heritage of History: the Church, the Family, the Nation.

* * * *

The Message of Youth

Judges 3:20. "I have a message from God unto Thee."

1. The Message.
2. The source of the Message.
3. Faith in the Message, and in the Source.

* * * *

Faith in Our Teacher

John 11:28. "The teacher is here and calleth for thee."

1. Contrast the teachings of those who ask our attention.
2. Know where the teaching leads the listener—
To increased faith in God's Love and Mercy, or
To slavery under power-hungry rascals.

3. Know that wise teaching is founded on experience.

Dreamers use words that win the unthinking; words are of no help, unless translated into deeds.

4. Know that wise teaching directs the listener toward a goal—a vision, an aspiration; the imposter directs attention to himself, and his own goals.

Attendance

The minister who loves and teaches the people who come will not have to exert himself to attract the people who *might* come.

Texts and Topics

Psa. 119:59. "I thought on my ways, and turned my feet unto thy testimonials. Doing what we Profess to Believe."

Psalms 90:15. Teaching through Trials.

Psalms 63:6. Learning in the Quiet Hours.

Job 23:3. Seeking Where We Expect to Find.

Isa. 28:20. The Measure of a Man.

John 7:46. How Is a Speaker Rated? On What Points?

2 Sam. 6:3. The Ordinance Department.

Matt. 6:33. What Do We Want From Life? Why?

Acts 14:1. How Do We Win People to Christ?

John 7:17. Doubts! Where Are They Born? How Are They Cured?

1 Cor. 1:21. What is Wisdom? How Does it Relate Itself to the Aims and Purposes of Individual Lives?

2 Cor. 3:2. Why do we say, "Actions Speak Louder Than Words!"

2 Cor. 4:18. Seeing the Future! How is this done? What Relation has it to Courage? To Faith?

Vacation Bible School Procedure

We opened our two-weeks session at 9:00 A.M. and continued to 11:30 each day, 5 days each week. There is a certain zest and push that goes along with short term, and well organized sessions. The afternoon sessions for the two weeks were devoted to dramatization practice and craft work. We found the children responded well to this work and projects, following the activity of the morning session, and noon rest-period.

Children march in promptly at 9 o'clock. None are admitted earlier, for many reasons, particularly disciplinary. Boys and girls march

separately. Points are awarded on best appearance and marching, each session, both in and out. American flag is carried by the boys; Christian flag by the girls. Pianist plays march. Salute to American flag. One verse: "America."

Salute to Christian flag. One verse: "Fling out the Banner."

All recite: "Let the words of my mouth and the meditations of my heart . . ." Be seated.

Silent prayer. Pianist plays Doxology softly.

The Lord's Prayer in unison.

All stand, sing Doxology.

Sing hymn, selected day prior. Lower grades march out to their separate rooms.

The memory, Bible story, music and missionary periods follow in the order given. By this time it is 10:45 and adjournment to the craft work is in order.

Closing period is brief. Reports of day, announcements, "yells" (competitive between boys and girls, each group with own leaders); song or two—spirited ones, and familiar to all, then dismissal.

The craft work includes reed, raffia, mat weaving, embroidery, bead work, painting. Small children emphasize "cut-out" work, and crayons. Boys like scroll saw work, wood and metal finishing, plastics.

Discipline must be observed, so that all children have opportunity to take part. However, a spirit of fellowship is necessary and highly desirable in every undertaking. All work should be competitive, if possible to award points. (*H. T. K., Toledo, Ohio*).

Dedication Services

Dedication of Flags, Page 683, December, 1935.

Dedicating Children, Page 158, March, 1935.

Dedication of Women, Page 304, May, 1935.

Annual Memorial Service, Page 305, May, 1935.

Dedication of Church, Page 452, October, 1947.

Memorial Tablets, Page 71, February, 1945.

Service Flag, Page 17, January, 1943.

Bibles, Page 122, March, 1943.

Home Dedication, Page 225, May, 1942.

Hymn Books, Page 364, August, 1942.

Home Dedication, Page 281, June, 1946.

Memorial Organ, Pages 505, 506, November, 1946.

Personal Dedication, Pages 456, 457, October, 1946.

Church Organ, Page 361, August, 1946.

A Patriotic Program

For more than twenty years the writer has used this special patriotic program. The program has been varied in its make-up from year to year, and always presented by young people and children, assisted by the choir. One program was called "Building the Flag;" another, "Building the Nation;" another, "The Boy Congress," and so on.

The first named has proven as popular as any and, since it is one in which sixty or more persons can have parts or a less number if desired, it is selected for description here.

PROGRAM

1. Processional
2. Flag Salute
3. Solo, "The Flag"
4. Responsive reading and prayer
5. Hymn, "A Patriot's Prayer" (Lord, while for all mankind we pray, etc.)
6. Notices and offering
7. "Patriotic Color Verses."
8. Hymn, "America the Beautiful."
9. "Building the Flag"
 - (a) The Stripes
 - (b) "Battle Hymn of the Republic."
 - (c) The Stars
10. First Stanza of "The Star-Spangled Banner."
11. "Flag of the Rainbow."
12. Hymn, "America."
13. Benediction
14. Postlude

The processional includes all the girls and boys that care to join, carrying about an equal number of Christian Conquest and U. S. flags, marching through the aisles of the Church to the music of "Onward Christian Soldiers" (words, too, if desired.) The leaders of the two marching lines should be carefully selected, carry larger flags and keep step with the music. The marching can be made beautiful and impressive according to the number of children, the skill of the director and preparatory rehearsing.

The close of the march should bring the children into an orderly group, and the flags should be quietly and quickly collected, and at a signal the whole group should give the flag salute (such as used in the public schools) to a large flag in front.

"The Flag" ("Fling out the flag, O children," etc., published by Silver, Burdett & Co.) should be sung by a good soloist.

The responsive reading should be carefully selected from suitable scripture passages, such as Deut. 8:7-10, typewritten and read by two bright boys or girls, or other good readers, one standing some distance from the other,

perhaps in front and rear of audience room.
Prayer by Pastor.

"America the Beautiful" sung by all standing.

For building the flag a light frame, 28 inches by a little more than three feet, should be made of laths and placed in full view of the audience. The 13 red and white stripes should be cut from thin cardboard, placed one by one on the frame by means of headless tacks while young people are reciting the history of the flag, prepared in brief paragraphs of six to ten lines each, and thirteen in number. A young lady should place one stripe at the close of each recitation (or during it). Just preceding the placing of the blue field with its thirteen stars attached, have some one (a boy preferred) recite with dignity the closing paragraph of the Declaration of Independence. When this is placed, add the first five lines and the last five of the final paragraph of Longfellow's, "The Building of the Ship." Then all standing, sing, "The Battle Hymn of the Republic."

Each star represents a state. Make them of stiff white paper with a pin through the middle to push into the blue field. Have a child recite:

"In seventeen hundred ninety-one
Vermont, as state, was well
begun,"

and hand her star to be placed on the blue field. Some other rhyme of words expressing a historical fact may be used if desired, only follow the order of the admission of states. A few jingles taken at random are here submitted as samples:

"And then in eighteen hundred three
Ohio's star we also see."

"In eighteen sixteen Indiana
Came in sister to Louisiana."

"Eighteen twenty opes the gate;
Through it sweeps the Pine Tree State."

"Nevada came in sixty-four
Because it gave two Senators more."

"New Mexico and Arizona came quite
nearly being one;

But in they came as separate states, in
nineteen twelve, 'tis done."

At the close of placing the stars some child may recite:

"The story of states as here we've repeated
Is that of a Union scarce yet completed.
God bless us each; God bless our land,
And lead us on with thine own right
hand."

Following this let the children (or all) sing the first stanza of "The Star-Spangled Banner."

Then if a young lady or some good reader will recite "Flag of the Rainbow," or other

good short poem, descriptive of the flag as a whole, it will prepare the way for singing "America" with fine enthusiasm.

This program occupied just one hour, and it is well not to have it more extended in the warm season. The children greatly enjoyed it, and so of course the grown-ups.

Other poems or hymns or verses may be preferred. But all parts should be in simple, clear and easy-to-understand language. There should be logical order and continuity of thought.

In the course of over twenty years the writer has not known such a program to fail to make a thoroughly good impression.

—Rev. A. T. Ringold.

Historical Pageant Anniversary Service

The following Historical Pageant, written and arranged by Mrs. A. W. Henry, on the occasion of the 250th Anniversary of Fordham Manor Reformed Church, New York City, is shared with *Expositor* readers through the courtesy of the Rev. I. T. Beam, Pastor of Fordham Manor Church. The general plan will lend itself to adaptation in making up service for a 10th Anniversary Observance, or any other year.

The Service

Organ Prelude: "Catilene" by Harry Rowe Shelley.

Processional Hymn—No. 584—"The Church's One Foundation".

Invocation and Lord's Prayer.

First Reader—First Church Edifice 1706-1766.

Names of those interested in our Church during this time were Domini Henricus Selyns, Elder Cornelius Steenwyck and John Archer. From 1696 to 1706, before the first Church was built, worship services were held in the homes of the people of the parish. From this pastorate through the year 1766, were Doninies Dubois, Boel, Ritzema, DeRonde and Tedard.

Hymn No. 396—"A Mighty Fortress is Our God."

Second Reader—(Second Church Edifice) 1801-1851.

Erected in 1801 near the location of the first Church, Dr. Livingston re-organized the Church, and Classis sent Rev. John Jackson to take charge, through the year 1835.

During the years that followed our pastorate included such names as Van Pelt, Cahoon, and Van Amburgh.

Third Church Edifice 1849-1887.

In 1849 the third Church edifice was erected on Kingsbridge Road at the corner of Reservoir Avenue, near our present location. In 1866 a

bequest was made by John Valentine, which was used to build the parsonage. Horace B. Claffin also bore the expense of remodelling the Church and adding a Chapel. The following names were included in the pastorate during this period: Bevier, Beatty, Bolton, Hardenburgh, Fehrman, Brush, Jewett, William Anderson, and his son, William F. Anderson.

Hymn No. 221—"Our God our Help in Ages Past."

Third Reader—(Dr. Joseph Merlin Hodson) 1894-1922.

Dr. J. M. Hodson served as Pastor, from 1894 to 1922. He was unmarried during the greater portion of his pastorate, and married only a few years before it ended. He lived with his married sister and her husband and family directly on the spot where Poe Cottage now stands. He married Sarah DeVoe, daughter of Moses DeVoe. They lived in a beautiful home which they built at the corner of Davidson Avenue and 190th Street. This home was later given to the Red Cross, which organization used it as a headquarters.

Hymn No. 456—"Faith of Our Fathers."

Fourth Reader—(Dr. Oliver Paul Barnhill) 1923-1935.

Then came the very successful, happy Pastorate of one most of us remember—Dr. Oliver Paul Barnhill.

He and his family lived in the manse which had once housed the Clarke family, (for years members of our Church) and which stood next door to the third Church edifice on Kinsbridge Road. This house was moved to Reservoir Ave., and stood directly in back of the Church. He and his lovely family will never be forgotten by all of us who knew them.

Dr. Barnhill's pastorate terminated with his sudden and tragic death at the close of the service one Sunday morning.

Incidental Music: No. 245 (Choir).

"O love that will not let me go
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Reader continues:

Through the year following our great loss, Dr. Barnhill's death, 1934 through 1935, our own Organist and Choir Director, James S. Valentine, Jr., took over the duties of Layman-in-Charge. He served us well and faithfully in that capacity.

Anthem by Choir—"God So loved the World", *Gounod*.

Fifth Reader—(Robert Adam Ritchie).

It was during the pastorate of Robert Adam Ritchie, in 1940 that this glorious Georgian Colonial Church of ours was built. Mr. Ritchie was with us up until about a year before the time that our present hardworking good minister came to us.

Challenge for the Future.

Come forth then all members and friends of Fordham Manor Reformed Church and renew again thy faith this 250th Anniversary Year, and let us forward move—with every eye lifted

aloft unto the heights from whence our help cometh. "Our Help cometh from the Lord Who made the Heaven and Earth."

Hymn No. 327—"All Hail the Power of Jesus Name."

Parade of Church Organizations of Our Day, Rev. I. T. Beam.

Violin Solo—"Ava Maria", *Gounod*.

IN MEMORIAM TO THOSE WHO CAME BEFORE US

"Fair monument to those who went before
We thank Thee—gentle offspring of the
sainted ones

Who builded better than they knew
Our Mother Church, the Reformed Dutch
Church.

Turn Back, O Tide of Years—
And linger on the beach of time.

Where stood our older brothers as they
planned

To build this Church, that has been yours and
mine.

Their forward vision saw the growing need
And listened to the heartening cry

From out the wastes, that seemed to say
Build me a temple for Thy Worship, Lord.

They builded for their time and ours,
And as we pause today

To twine the wreath of cherished memory
round their name,

We offer up a prayer of thankfulness for all
the noble heritage they left us.

—From the pen of Mrs. C. M. Lampkin.

Offering—Anthem by Choir—"Heavens are
Declaring".

Recessional—Hymn No. 470—"Lead on O
King Eternal."

*Minute of silent prayer for the future of the
Church.*

Benediction.

Organ Postlude.

The Preacher's Wife!

There is one person in your Church
Who knows your preacher's life;
Who wept and smiled and prayed with him,
And that's your preacher's wife.

The crowd has seen him in his strength,
When wielding God's sharp sword,
As underneath God's banner folds
He faced the devil's horde.

But deep within her heart she knows
That scarce an hour before
She helped him pray the glory down
Behind the closet door.

She's heard him groaning in his soul,
When bitter raged the strife,
As, hand in his, she knelt with him—
For she's the preacher's wife!

You tell your tales of prophets brave
Who marched across the world
And changed the course of history
By burning words they hurled.

And I will tell how back of each
Some woman lived her life,
Who wept with him and smiled with him—
She was the preacher's wife.

—Author Unknown.



THE PULPIT

THE HUNGER FOR GOD

MARSHALL WINGFIELD

Text: "My heart and my flesh crieth out for the living God." Psalm 84:2.

THE human heart suffers no hunger pangs so keen or so deathless as the hunger for God. That hunger is co-existent with the soul, and finds expression in every page of the soul's history. It lies behind every altar and temple of worship that human hands have raised. It was behind the altar "To an unknown God" which Paul found in Athens. The streets were so full of temples and gods that a Roman satirist said: "It is easier to find a god than a man in Athens." But "the Athenians had heard the footfalls of Another on the streets of the soul", and they had set up an altar to what they had vaguely heard and dimly seen. The One whom they called "an unknown God" was not wholly unknown. If He had been unknown, they could not have erected an altar to him. The experience gave birth to the altar building. It is always so.

The writer of the 41st Psalm expressed this sense of soul-hunger in these words: "As the hart panteth after the waterbrook so panteth my soul after Thee, O God." The deer pants for the brook because it is hunted and crazed with thirst. Often we are hunted and haunted, and in such crises we pant for God as the deer with the hounds upon him pants for the stream. But it is not merely in the crises of life that man pants for the Eternal springs. The hunger and thirst of the soul come in the normal times of life as naturally as the impulses to art, music, and learning. As a babe feels out for its mother, as the caged bird is restless, as the human eye seeks for light, as the human mind searches for truth, and as the human heart yearns for love, so the human soul cries out for a strength stronger than itself, for a wisdom wiser than its own, for a holiness beyond its own imperfection.

*First Congregational Church
Memphis, Tennessee*

Far and wide though all unknowing
Pants for God each human breast;
Human tears for God are flowing
Human hearts in God would rest.

The hunger of the eye for light is hunger for God. Our Bible holds much that associates light with God. In the Genesis story of creation God is represented as creating light by saying, "Let there be light." The Psalmist declared that God clothes himself with light as with a garment. In the First Epistle of John it is written that "God is light." The thirty-thousand word article on light in the Encyclopedia Britannica tells us that we see only between the red and the violet. We may understand something of the infra-red and the ultra-violet, but we do not see them. The part of the natural world which we can see, is so glorious that we often wonder what the vision would be if our eyes had a wider range. But we do not so often wonder what sort of world this would have been if God had not said, "Let there be light." If man had been created at all for such a world of darkness, his movements over the earth would have been greatly restricted. It is light that has given him his larger environment and revealed to him the true nature of earth and sea and sky. "God is light" revealing the physical world to us, revealing Himself to us and revealing us to one another. Revelation as well as fellowship comes from walking in the light.

The hunger of the mind for truth is hunger for God. Man's mind cries out for an answering Mind in all things, over all things and the explanation of all things. The soul is so constituted that it cannot rest in falsehoods and illusions. The thought of a world without meaning is abhorrent to reason. The mind seeks order and cannot rest in disorder. Reason tries to classify and put things together. Reason traces likenesses in unlikenesses and tries to discover harmonies in diversities. When mind thus cries

For an answering Mind, we call it the love of Truth, which is simply another way of saying it is man's hunger for God.

The hunger for harmony is hunger for God. (It is not by accident that music is closely linked to religion, for man rises to the perception of subtler harmonies of sound with feeling and thought. He senses harmonies which transcend sound and all things physical. The great musicians come at length to feel that all instruments are inadequate. They long to burst through the limitations of the physical into the realm of the all-spiritual. The sweetest harmonies which man can produce and which his ear can hear, hint of higher harmonies which the soul can feel. The soul's cry for harmony is hunger for the All-Perfect Life and Love in whom all discords blend into harmony. Harmonies of spirit are love and worship. When the soul yearns for harmony on the human plane, it feels the spirit of love toward human beings. When it yearns for harmony on the plane above the human, it feels the spirit of love toward God. Human love is harmony between soul and soul. True worship is harmony between the soul and God. The heart's longing for the higher harmony is more than a cry for God: it is also a pledge that "All we have willed or hoped or dreamed of good shall exist." When we try to express these feelings in words we instinctively use the language of religion.

Here you stand,
Adore, and worship, when you know it not:
Pious beyond the intention of your thought;
Devout above the meaning of your will.

The hunger for unity is hunger for God. Man at his best wants to believe that the universe is girdled by the chain of God which binds and holds all things together. Until he is assured there is such a Supreme Unity and Order he cannot rest. When science has discovered order transcending order, and unity beyond unity, it has simply been climbing the same hill from its own side that philosophy and religion have been climbing from their sides, and both have been climbing by holding on to the same chain, though not to the same links.

It is not the lack of links within the chain
From cause to cause, but that the chain exists;
That's the unfathomable mystery,
The one unquestioned miracle that we know,
Implying every attribute of God.

The mystery of this chain is what the man of religion has in mind when he speaks of the Creator as the Moral Ruler of the universe from whom, through whom and unto whom are all things and by whom all things hold to-

gether. Some "far off divine event toward which all creation moves" is more than a poetic fancy. The phrase holds an idea which is a necessity of the mind. There is something in man's higher self which leads him to say with Bryant

These struggling tides of life that seem
In wayward aimless course to tend
Are eddies of the mighty stream
That rolls to an appointed end.

Man's cry for personal righteousness is hunger for God. And every soul has its yearnings for a higher quality of life. We are dissatisfied with what we are. Our aspirations outrun our achievements. The strongest demand we make of life is not for more wealth and fame but for greater souls. Though flesh resists the spirit's leading, we hold on to our high dreams and rebel at our incompleteness. We yearn for heights that seem forever beyond our reach. We feel that our true selves are the selves we tried to be but could not because of circumscribed environment and harsh moral climate. But we do not despair. We hold that these aspirations of the soul will not meet with ultimate disappointment, and so we can pray—

O mighty love Man is one world and hath
Another to attend him.
Since then, O God, Thou hast
So brave a place built, O dwell in it,
That it may dwell with Thee at last!
Till then, afford us so much wit,
That, as the world serves us, we may serve
Thee,
And both Thy servants be.

Man's cry for social righteousness is hunger for God. The dream of righteousness is not merely personal, it is social. Amid all the miscarriages of justice on earth, man holds on to his dreams of a coming social order in which justice shall be done and wars shall be no more. No thought has more power to torment the soul than the thought that the world moves from order into chaos and, in the end, evil may prevail. From such a thought all that is highest in man revolts.

The cry of man in the crises of his life is hunger for God. It is not unreasonable that we should cry to God in such hours, though our requests may be unreasonable. In times of distress, we may cry for a deliverance which, if given, would involve a change in the laws of nature. If God answered such cries His laws would cease to be constant and we would not be safe anywhere. But if in hours of distress we cry for courage to face the inevitable then we cannot fail of an answer. The very act of lay-

ing our troubles before One who is greater and wiser than ourselves and whose plans we can trust, cannot fail to bring us through braver, calmer and sweeter in spirit. If in dark times we go to God, not to coax nor to bribe, but to learn that His ways are higher than our ways, and to get grace to prefer His wisdom to ours, then we may gain the faith that it is as safe to die as to live.

God is in all these hungers. If we had not come from God there would be no hunger for God. If heaven were not home there would not be this everlasting homesickness. As water always tends to rise to its own level, so does

the spirit of man. The proof that man did not come from swine is that he can not be happy with swine. He may go off to the far country, as the prodigal did, and associate with swine, as the prodigal did, but a terrible homesickness will visit him, just as it visited the prodigal, and the day inevitably comes when he can't bear it any longer. Then he says, "I will arise and go to my Father . . . I perish with hunger." If God were not in and over the prodigals of the world they would never dream of the Father's House. And so we may well say, "Blessed are the homesick, for they shall come home."



TRIBULATION

WILLIAM H. COLE

Text: "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. . . . In the world ye shall have tribulation: but be of good cheer, I have overcome the world." John 16:22 and 33.

"YE SHALL have tribulation." The good Lord promises us hard times! Does that come as a shock?

The disciples must have been shaken no little by this word. They had been looking for their Master to seize power and begin His reign as King, triumphant. Instead, He gave them the assurance of difficulty, suffering, loneliness. "In the world ye shall have tribulation". Oh, yes. He pledged joy beyond the present sorrow. And He promised He would be watching over them always; but for the present, tribulation!

Tribulation is an interesting word. Our English term echoes the sound of a Greek expression which has the root meaning "to rub". The English word is related also to a root which means to thresh grain from the straw by pounding and beating with a flail. Tribulation: the word has the feel of calloused hands, and the smell of the grinding wheel on the steel and the sticky warmth of hard work about it. And once you know the word, it calls to mind the soft gleam of well-rubbed wood; the smooth power of a finely tuned engine, the familiar, well-worn, sharpened tool.

Tribulation means trouble as it is used in the text, of course. This expression for the trouble which a man meets within this life implies

quite definitely that the evils which afflict a man may have their purpose in the long, long plans of God. Now it won't do to let that implication go without these remarks: first, I do not think we can solve all the vexing problem of evil by piously saying, "God wills it". Then, I do not imagine our Lord intends that we should sit idly by, refusing to help another out of his troubles, arguing that trouble is a blessing.

And most definitely,—I warn you that Jesus our Lord never taught that we should help our neighbor win a victor's crown by making him suffer! Pain is still a problem. One of the most surprising things about pain is this, so often it is tribulation—useful in tempering and sharpening and fitting the stuff of a man's soul for life triumphant.

In a steel mill, the molten metal is poured into moulds which form it into ingots of certain size and weight. But the outer portion of metal in the ingots cools faster than the interior, causing strains which must be equalized before anything can be done with the metal. So the steel ingot is "soaked", as the term is, in a heated pit, until it is the same temperature all through. Then the ingot is taken to the blooming mill where it is rolled out in sheets or whatever form is needed under the mauling, crushing pressure of great rolls. Just so, you and I and every man are at first imperfect, roughly shaped in the awkward, raw pattern of the old Adam. With the heat and pressure of tribulation God refines and reforms and makes us useful for our high destiny in His divine purposes.

We don't like such training! We would avoid tribulation if we could. There is something of the lazy-bones about us. Some of us are born tired; the rest of us have grown tired with practice. We'd all like to sleep in the sun a good bit more than we do. The pioneer psychologist, William James, discovered that every person is provided with far more mental and spiritual equipment than he ever uses. James estimated that people ordinarily use no more than twenty-percent of our natural resources of strength and intelligence. Under unusual stimulus—in an emergency and under stress of excitement—we rise to heroic heights. And to our surprise! A neighbor's house afire;—a sixteen year old boy, helping save valuable furniture, carries out a heavy bag. Next day the boy can't lift it from the ground, although he had certainly lifted it, and carried it out, under the stimulus of the emergency. You must have read of one of the wonders produced under the stimulus of war-time necessities: the enormously increased pace of certain types of training. A few venturesome psychologists found ways to teach gunners to recognize airplanes under battle conditions at three hundred and four hundred miles per hour! And out of that success has come techniques for teaching people to see better, faster and more accurately. "It doth not yet appear that we shall be". Under God you and I can improve!

But we don't like having to exert ourselves, and grumble at being prodded to step along. As a class, foremen and sergeants and bossy men of that order aren't popular. Yet every racing crew—although its shell is stripped and lightened to the barest essentials of a boat—must carry one man who pulls no oar. The eight big men at the oars need their bossy little coxwain to make them stroke together and to force them to keep the pace. We have found that eight men organized under a leader can far out-do what eight separate, solitary men can achieve. So every great orchestra has one man whose only instrument is his silent baton, and every other group enterprise has its boss. Maybe we will do as the racing crew, and throw the coxwain overboard after the race; but we'll carry the man at the rudder all through the race. We need him.

It's the leader's job to set the standards high. Gideon showed long ago that a small force made up of the right sort of men can do far more than a multitude of the other kind. To Gideon's call, 10,000 came to fight for home and country. Gideon felt compelled by God to put them through a series of quick tests which screened out all but three hundred. But each of the three hundred had proved himself

a man of spirit and endurance. And with those men, Gideon destroyed an army "like grasshoppers for multitude". Tribulation: rubbing, polishing, training, toughening. It always has been the leader's necessary task to set the standards high.

Almost every great leader reached fame by way of enduring tribulation himself. George Washington's first military experience under General Braddock led him through the hard experience of defeat and retreat. Abraham Lincoln learned to live through the shock and bitterness of failure before he was ready to take his place at the head of the Union. Another man who failed at first was Phillips Brooks. His statue in Boston shows him posed as a preacher, and calls to mind the legends of his successful career as pastor and prophet. That success came after he had learned what failure could teach him. He set out to make teaching his life work. But he did his first job so badly the school authorities fired him. Out of the humiliation—the tribulation—of that experience, chastened and tempered, Phillips Brooks began his career which brought him worldwide fame.

It is so often through tribulation that we reach success, that one sometimes thinks perhaps evil and pain and hardship exist for the purpose of training us. The problem of evils is not so simple as that, however. There are too many examples of persons who did not survive their early failures. Soldiers who died in General Braddock's retreat never had a chance to show what they had learned in this life. And of those men who survived, only one was a George Washington! No. I can not justify evil; but I can win blessings out of the struggle with evil. We are always in the hand of God. Those of us who survive the testing, toughening, refining pressure of tribulation, and those who die in the heat and stress, we are in the hand of our Father in heaven. Jesus has promised us all, that at the last our hearts shall rejoice with a joy that endures. He has overcome the world. His cheer survives. His heaven is forever.

Jesus entered into His glory by way of the cross. Following Him, we also shall find in the way of the cross none other than the path to life triumphant.

Foundations

"A godless home is built upon sand; it is an inviting breeding ground for moral decay and crime. My hope for the future of this nation is predicated upon the faith in God which is nurtured in the bosom of the family."

—*Watchman-Examiner*.

THE CALL TO THE HEIGHTS

QUENTIN LEISHER

Text: Isa. 40:9 "O thou that tellest good tidings to Zion, get thee up on a high mountain: O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

MORE than seven hundred years before the bright and shining star of Bethlehem shed its light upon the Judean hills, the prophet Isaiah caught a gleam of the new day. In a spiritual sense he had seen the Christ. Isaiah saw clearly the political corruption of his day and would not keep silence, but faced King Ahaz telling him that security would not come through foreign alliances but through Godly living, which would manifest itself in just and honest dealings with other countries. Isaiah not only cried out against the political corruption of his day but also against the sexual immorality practiced in the name of religion. From the injustice and unrighteousness rampant in the eighth century, Isaiah realized that God would someday send a Messiah who would bring justice and righteousness to the world. "And his name shall be called Wonderful, Councillor, The mighty God, The everlasting Father, The Prince of Peace." Certainly, Isaiah was viewing the world from the high mountain. "Get thee up into a high mountain and cry out, Behold thy God."

It is from the mountain tops, whether they be physical or spiritual that one gets a clear vision. Do you remember how Mallory and Irvine tried to climb to the top of Mt. Everest? Odell was the last to see them. Odell said, "When I saw them last they had a few hundred feet to go, and they were going strong for the top!" In our spiritual lives we will always have a few hundred feet to go, but like Mallory and Irvine, I hope that it may be said of us, "When last seen they were going strong for the top!" "Get thee up into a high mountain and cry out, Behold thy God."

Among the great paintings of the world, there is one entitled, "The Ideal" which presents a youth climbing a steep mountain. With a great deal of difficulty he has attained the topmost pinnacle. His arms are stretched heavenward. His eyes are glowing with the fire of inspiration. He strains to reach a figure that has left the earth. The figure is urging the youth to look to the heavens, to follow, to

struggle, and to attain. The youth represents the individual who has caught a vision of the high ideals of the God-inspired men of history. Just as the young man in "The Ideal" has scaled the rugged mountain, so we must begin our ascent to the heavenly peaks. William L. Stidger, voiced the thought in a little poem called, "Sinai."

"Each soul must seek some Sinai,
As Moses sought of old,
And find immortal music writ
On slabs of stone in gold.

"Each soul must seek some Sinai,
Some far flung mountain peak,
Where he may hear the thunders roll
And timeless voices speak.

"Each soul must seek some Sinai
Where God's own voice is heard
That he may see the mystic sign
And hear the secret word."

The "Call to the Heights" is a call to an upward look. The cares, anxieties, and worries of daily life press upon us and it is difficult to keep inspired, to press on toward higher ground. This worship service should be a call to the spiritual heights. A call that will renew our strength and our faith. A call to life in its entirety. Thus, we shall be encouraged amid temporary discouragement and defeat, knowing that a Godly life and the higher ideals shall have their ultimate reward. The reward may not be in material blessings, nor in health, nor even in happiness. But the reward will be the spiritual power your life releases in the world—the love, trust, faith, friendship, and Christian character which becomes a light to the pathway of those who follow. It's like the old Scotch lamplighter who used to go down the streets of Edinburgh every evening at dusk to light the oil lamps. Robert Louis Stevenson said of that lamplighter, "This is what I remember of him: wherever he went he always left a light behind him." You have known people who seem to leave a light wherever they go.

What Stevenson said of the old lamplighter might well be said of such a man as John Wesley. Cardinal Newman once noticed that in some villages in the coal-mining section of Great Britain, the people were happy, the houses pretty with geraniums and other flowers and the women were dressed neatly. It was surprising because the people lived in an atmosphere of coal dust. He asked a villager: "Why is it that this village is so clean and everything

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so well taken care of by the people? How do you account for it when other coal-mining villages are so dirty and the people so unkempt?" The villager answered: "It is because several years ago a man named Wesley came and stayed with us for a spell."

The "Call to the Heights" is the call to an upward look which clarifies our vision and renews our spiritual and ethical sensitivity; our faith in man and God is quickened; and our hearts warmed with friendliness and love.

"Get thee up into a high mountain and cry out, Behold thy God."

"When last seen," said Odell, "they were going strong for the top."

The "Call to the Heights" is not only a call to a heavenly vision it is a call to be obedient unto the vision which we have received. Dr. Macartney of Pittsburgh says that whenever he reads Tennyson's "Locksley Hall," there comes to his mind a strong, stalwart, handsome young man in the Freshman Class at college and he can hear him repeating the lines in the course of his oration.

"For I dipt into the future
Far as human eye could see,
Saw the vision of the world,
And the wonder that would be;
Till the war-drum throb'd no longer,
And the battle-flags were fur'd
In the Parliament of man,
The federation of the world."

Here was a young man with a brilliant career ahead of him. Everyone predicted that he would be a great success in life. But one day he was missing. Finally the story came out concerning his evil deeds. He lived out the rest of his life in a station far below his ability and rank. No doubt there were many times when he looked back to the days when he had a great dream and a great vision of a peaceful, warless world. But he was not obedient unto the vision and did nothing to see it realized.

That scene reminds us of the time when Jesus took Simon Peter, James and John, up on top a mountain and there these three favorite disciples received a grand and glorious vision of the spiritual Jesus. Simon Peter was all for staying up on top of the mountain to glory in the experience. Jesus had a different idea. He went down among the multitude and ministered unto the people. A religious experience, a vision, or a dream of a better world must come first, but it must be followed with the call to service.

The "Call to the Heights" is a call to an outward look whereby we serve God and man. A visiting General once looked down upon London from the dome of St. Paul's Cathedral. As he leaned over the rail he exclaimed,

"Oh, what a place for plunder!" There are millions of people looking down upon the world today who are exclaiming, "Oh, what a place for plunder," Such an outlook can only mean trouble. Could the world become inspired to serve God and man, there would be general peace and harmony. It is not an immediate solution to all of the international problems of the day, but it is the first step which must be taken before a solution can be achieved.

"Get thee up into a high mountain and cry out, Behold thy God."

Several years ago a story was written entitled "The Dawn of Tomorrow." It is a story of a London merchant bent upon suicide. As he stands upon a London Bridge, he accidentally drops a gold coin. What had seemed to him a bundle of rags ran forward, seized the coin and looked up into his face as though begging for the coin. Money was of no use to the merchant. The little girl, keeping the coin, tried to coax the merchant away from his intended purpose. She tugged at his sleeve and took him back to her dingy little garret room. With the money he had given her she started the first fire the room had known in weeks. She purchased a little food and called in her pauper neighbors. When Anthony, the wealthy merchant, saw this, he received a vision of what his fortune could do to relieve human distress. He saw beyond his own self and started on a career which made him a great London benefactor and one of London's beloved citizens.

"Get thee up into a high mountain and cry out, Behold thy God."

"When last seen, they were going strong for the top."

The "Call to the Heights" is a call to an upward look where we receive a new vision. It is a call to the outward look where we serve God and man; it is a call to the forward look where there is faith and hope. The peace for which we fight and labor may not come in our life time; the justice for which we strive may not be realized; disease and poverty may still exist when we have taken our exit from this stage of life; but if we look forward with faith to the coming of the kingdom of God in the hearts of men, then we are assured that the battle fought for truth and justice shall go unrewarded. This is how Markham felt at eighty years of age when he wrote his poem *Look Ahead*:

"For while I hear despairing cries
I have a faith that never dies
I feel more tenderly the tears
Of all the world at eighty years.
The fight for justice fills the world
The flag of faith is never furled."

REINHOLD NIEBUHR:

PROPHET FROM AMERICA

By D. R. Davies

Reinhold Niebuhr, the greatest theologian in America today, is called by Mr. Davies, "the leading theorist in the contemporary revolution in Christian thought." His theology is known to many, but as so many misinterpret and misunderstand Niebuhr's process of thought, this book presents an interpretation of Niebuhr's philosophy as revealed in his writing and preaching. Clearly and in simple terms the author explains and defines the paradox at the bottom of Niebuhr's philosophy—that of conservative theology and left-wing politics.

Starting with a brief outline of Niebuhr's

life, his birth as a "son of the manse", the author describes his pastorate in Detroit from 1915 to 1928 and how his experiences there led him to his position in social science. He continues with an exploration of this philosophy, stating that Niebuhr combines the exact fact-finding mind of the social scientist with the passionate spirit and religious insight of the prophet.

The author writes with an acute understanding and knowledge of Niebuhr, presenting his subject in journalistic language, and giving an account of him which is stimulating and at the same time clarifying. \$2.00

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 Lose in the cry for brotherhood,
 Go down to dust and shadow—still
 The Battle is worthwhile—the fight
 Is one more flame against the night.
 And they who nobly fail will find
 The peace of the heroic mind,
 Will taste life's sacred joy, the joy
 Earth cannot give nor earth destroy
 These things I see as the cloud clears
 Here at the height of Eighty years.

In eighty years Edwin Markham had seen war and peace, depression and prosperity. He knew that when things look the darkest, the sunshine will soon appear. He knew that truth and righteousness were eternal.

"Get thee up into a high mountain and shout, Behold thy God."

"When last seen, they were going strong from the top."



BUILDING A MORE FRIENDLY WORLD

HERBERT W. HAHN

Text: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother? Malachi 2:10.

THE world of our time is in constant turmoil and strife. Tension everywhere is mounting, and often results in violence and bloodshed. We have had two world wars in one generation, and are apparently living in the shadow of a third which promises to be more destructive than anything we have yet seen. One thing is becoming increasingly clear: if we would save civilization from utter destruction, and overcome the threatening menace of war, we must give ourselves whole-heartedly to the task of building a more friendly world. We won the war, but will we be able to win the peace?

Tension between the East and the West is steadily growing. Two irreconcilable philosophies, are facing each other, and apparently are headed for an inevitable clash! It is not hard to imagine what will happen if it leads to Atomic warfare.

Violence between Arabs and Jews in the Holy Land also bids fair to further undermine the structure of world peace. Then, too, the Colombian Revolution in Bogota, while the Pan-American Conference was being held there, is fraught with danger and may have far-reaching repercussions. Yet despite such ominous events abroad we, here at home, have paralyzing strikes which threaten to cripple our national economy. Too many are anxious to take advantage of world conditions and raise prices, increase profits, and add to the high cost of living—which may have disastrous consequences for all.

Many blueprints for a new world order have been drawn up, and numerous plans for establishing lasting peace have been proposed, but even the noblest efforts have failed to eliminate the real causes of strife and war. An adequate world view with world-wide cooperation was lacking. Many nations or groups of people who feel independent, and have no substantial ties to bind them together, stand aloof and fail to work together, so that no effective international organization has been found. Under circumstances such as these a plan for enduring universal peace is doomed to failure.

The reason for the failure to secure a permanent peace is the inadequacy of the means proposed. Most of the planners do not go to the heart of the problem but seem to believe that by a slight change of policy or by a superficial remodeling of a few social and political institutions, supplemented by still more shallow educational and cultural means—they can reconstruct the greatest building of the world—"the temple of eternal peace." It takes more than outward remodeling of existing conditions to accomplish this. It requires the spirit of cooperation and good will.

The solidarity of the human race must be recognized and maintained; and life, liberty, justice and equal opportunity must be assured to all. The prophet, Malachi said, "Have we not all one Father? Hath not one God created us? Why then do we deal treacherously every man with his brother.

There are two systems of human relationship: the friendly system through which we care for one another, work for the common good and seek to strengthen the weak through mutual aid; and the unfriendly relationship which maintains a great gulf between individuals, groups, races and nations of men, and

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es advantage of others. These two systems
clashing in the world of today in a crucial
test. If we are to have a friendly world,
istians must take the lead in applying the
inciples of the first system, and making it
vail.

Jesus, Himself, took this view. He said
t God loved the world—the whole world,
uding all races, nations, classes and groups
people—that all who believe might not
ish, but have life eternal. He entrusted the
rch with the message of God's redeeming
e; and commissioned His followers to go
o all the world and make disciples of all
ions, teaching them to observe all things
t He had commanded. He had but a small
pany of friends and disciples in the begin-
g, but they took their commission seriously
l made a tremendous impact on the world
their time. Today, there are enough Chris-
s to change the face of the earth, if only

they would fulfill their mission, and make
disciples of all nations.

Today, as never before, the world needs the
message of God's redeeming love; and the
ministry of reconciliation. This is true of na-
tions and groups of people as well as of indi-
viduals. They need to be reconciled to God
and to one another. Men are estranged from
both God and their fellow men. Ever since the
time that Cain slew his brother, Abel, the earth
has been filled with violence, bloodshed and
war. Basic behind this is lack of brotherly
kindness, co-operation and good will.

The hope of the world is in the return to
the ideals of our common Creator; and in the
achievement of a spirit of brotherhood under
the fatherhood of God. Ill will and hate must
be overcome with love and good will; and the
"iron rule" of selfishness and greed must be
replaced by the "Golden Rule" of loving one's
neighbor as one's self; and doing unto others

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as we would have them do unto us.

God has taken the initiative, and is at work seeking to reconcile the world to Himself—and to one another—through Christ. We, however, must be co-workers with Him. First, we ourselves must be reconciled to Him, and then help to reconcile others.

In this Atomic Era the outlook for mankind is none too bright, unless we work together with God, and with one another, and build a more friendly world. In our wishful thinking we like to say, "Peace. Peace," when we know that there is no peace. Everywhere there is uncertainty, moral confusion and fear. "There is fear of inflation, fear of depression, fear of Russia, fear of war; and there is wide-spread disregard of moral standards and religious principles." If we would succeed in the task of building a more friendly world, we must recover faith in God, and a dedication to the principles of righteousness. If man undertakes this great task alone, he is sure to fail; but if he has the aid of his Creator, he may yet succeed in his great undertaking.

Faith in the God of history, and in the ultimate triumph of His purpose, will enable us to turn our face from the dark background of prevailing conditions toward God and fix our gaze on the glorious dawn of a new day to work for a world-community in which love and good will shall reign, and God's will shall be done.

This has been the dream of prophets, saints, seers and holy men in all ages. Though their dreams have not yet been realized, we may still live in hope—even in a disintegrating world—and work for their realization. We have a moral responsibility to be co-workers with God and with one another, in building a more friendly world.

Many in our time have dreamed of new world orders, but too often they have left God and the principles of righteousness out of their plans, or have failed to do anything about making them a reality. Changes in some instances have, indeed, occurred; but the promised Era of prosperity, peace and good will has not come. People have thus been disillusioned, are therefore skeptical about any glorious visions of the future. The League of Nations failed. What evidence is there that the United Nations will succeed? Human nature being what it is, how can the hope of Social Justice, and Labor-Management co-operation be realized? Wide-spread cynicism makes it difficult for them to believe in the actual possibility of a friendly world, and a more ideal human society.

There is only one basis for confidence that man has a future on this planet—belief in God,

the Father of all mankind; and faith in Jesus Christ the saviour of the world. By this belief every social and political blue-print for the world must be judged. It must be in harmony with the will of God; and be just, equal, applicable and beneficial to all men. It must be conducive to human freedom everywhere and capable of serving the total needs of man—the physical, social and spiritual. Both our personal lives and our social ideals must be made to conform to the divine plan and purpose.

In the third place we must build on moral and spiritual foundations. Jesus did not seek to save the world by reorganizing it on a political or economic basis, but by changing the lives of individuals. In order to have a new and better world, we must have new and better men and women to build it. Mere economic or political reforms are not sufficient. No treatise or contract can bind if the parties concerned are cynical, nihilistic and free from the categorical imperative, "Do not do to others what you would not like to have done to you." The principle of doing to other individuals, groups and nations what we would like to have done to ourself, our group or our nation, must be made a part of the conduct of all human beings, all states, nations, races and classes alike, if we are to live in peace and security.

"Modern science has made the world a neighborhood, but only Christianity can make it a brotherhood." With ether waves as our messengers, all the great Capitols of the world have moved within speaking distance of one another; and within sixty hours of flying time one can travel from this country, to any other place on the globe. This relative nearness tremendously affects our idea of neighborliness. Are we willing to befriend people of other races, classes and nations of men, though they may live in other parts of the world? This is essential for the common good of all.

In the past we have had national alliances and balance of power systems, but these did not guarantee enduring peace and security. Despite the League of Nations, the Hague Court of Arbitration, international conferences and pacts aimed to eliminate war, war has not been eliminated. It is still the greatest menace to the peace and security of the world.

It is high time that we build a more friendly world, on the foundation of justice, kindness, co-operation and good will; that we work for the brotherhood of man under the fatherhood of God; and that we follow the precedent of our Heavenly Father, who is kind even to the unkind, who causes His sun to rise on the good

(See page 309)

JUNIOR PULPIT

The Fire of Love

Not so long ago there was an account in the newspaper, of a most unusual fire. It was so unusual that the fire was taken to the nearest fire department headquarters, to be put out, instead of rushing the engines and hose carts from the fire station to the fire, to put it out. High on a ladder platform, swung from a roof of a building, two sign painters were at work, painting a big advertising sign. One of them happened to look down at their truck, in the alley below where they were working, and noticed smoke rising among the paint cans, brushes and all those things they carry when painters go out to paint a big sign. The painters quickly lowered their platform to the ground and when they arrived at the truck, they found it burning enough so they didn't think they could put it out, so they started the engine and drove it to the fire station, where the firemen put it out easily. Now just what would cause a painter's truck to catch fire? Well in this case there was a bottle full of painter's thinning fluid used when the paint gets too thick to brush well. The sun had been shining on that bottle and the glass with the liquid in it worked just like a magnifying lens, and it set fire to a pair of paint-covered overalls, and that set fire to other things, and first thing they knew they had a real fire on their truck. Some of you, no doubt have held a little magnifying glass in your hands and let the sun shine through it. If the lens is held over, say a little piece of newspaper, and the rays of the sun are brought to a tiny point on the paper by the lens, the paper first turns brown very quickly, then smoke begins to rise, and unless the lens is moved, fire may start. You can hold the lens and move it around slowly all day long and never set the paper on fire, but if you hold the lens still over one place on the paper, the fire starts quickly. You have probably not thought of it before, but it is just the same when you use your spiritual gifts and lives like those lenses. If the Son of God is permitted to shine through your spiritual gifts and life, like the sun in the sky, through spiritual lenses, He will warm others, and set them on fire with a burning love for all Christian people and things, and today, more than any other time, this old world needs people who will make their hearts lenses through which the love of Christian love may shine upon all mankind.

A MATTER OF TIMING

"When" a thing happens is often as important as "what" happens.

People in America are, at long last, becoming genuinely aroused about the peril of Freedom in our country and worldwide.

Clergy are joining this Crusade, presently, at the rate of nearly a thousand per month. Mail from interested miscellaneous persons has increased thirty fold in the last six months.

Whether the people will become enough aroused SOON ENOUGH is the real problem. Too many things happen too late. To lock the barn after the horse is stolen is stupid enough—but to realize the pricelessness of Freedom after it is lost is tragic. People in other countries have learned that lesson too late.

What the timing is to be in America remains to be determined. Assuredly the preachers are now accelerating the rising tides against communism, fascism, stateism and all collectivism. It is later however than many realize, especially in view of feverish war-rumormongering and the new implications of war in the atomic era.

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Pickled Pigs Feet

Mother's pantry shelves seemed always to be gold-mines of treasure, but never more so than when her boy would come in from play or school, so hungry he thought he never could be filled enough.

Whether mother was around or not, he would go into the darkened pantry and by standing on a little kitchen chair, he could just get his little hand down into the big jar in which she kept the cookies she had made earlier in the week, for just such a purpose.

One Saturday afternoon the lad came in from a long tramp through the woods with the other boys. He was hungry beyond words. Mother was nowhere around. So he crossed the kitchen, opened the pantry door and climbed up on a chair he had pulled in. His mouth was fairly watering for some cookies. He felt around in the dark and finally touched the smooth, crockery cookie jar on the shelf just above his head. He slipped the plate cover over and put his hand in. But this time it was not cookies he felt. It was a thick, slippery fluid of some sort, and just a little surprised, he pulled his fingers out and put them in his mouth to clean them off. Then he knew what it was. He had put his hand into the jar next to the cookie jar, which contained pickled-pigs-feet, something he detested the taste of more than anything else ever found in mother's pantry.

Reaching around in the dark for anything, is a risky proposition, whether it is for something with which to feed your body or your soul. Many, many people have lived very unhappy, and uncomfortable lives simply because when they were little, they put their hand into the wrong jar in the dark, and got into something that wasn't very nice.

So it is best not only to know just exactly what you want, but where to find it, and if you are in the light and can see, there isn't much danger of getting your hand into a jar of pickled pigs feet.

Life's Engineer

Not long ago a tiny little girl climbed up onto the platform of a railroad car, while it was standing for a few minutes by the little depot platform in a southern town, which consisted of a few unpainted buildings along on both sides of the track and an old store or two. It was hardly large enough to call a town.

When she went into the car, she walked up the aisle, found a seat next to a window, sat down to make herself comfortable, and the train started to move.

It isn't very often you see a little girl, all alone by herself, start off on a trip like that and everybody in the car, who saw her, smiled and wondered who she was and where she was going.

Several passengers stopped to talk with her and when they asked her where she was going, she named a larger city almost a hundred miles away. That was a pretty long trip for such a little lady to be making all alone.

Then, when someone asked her if she wasn't just a little bit afraid to start out on such a trip all by herself, she smiled brightly and said that of course she wasn't afraid, for her father was the engineer on the big locomotive which pulled the train, and she wasn't afraid to ride in any train that his locomotive pulled.

That was a pretty good answer and it contained a whole lot more of common sense than she knew. I don't suppose there were any passengers on that train who were afraid to ride in it, but there were no others who could say, "I am not afraid because my father is the engineer."

Don't you know, little folks, you have a Father who is the engineer on the train of life. Your heavenly Father is at the throttle and there is nothing along the way that can harm you, if you just have as much love for and confidence in Him as the little girl had in the ability of her human father to take her to her destination safely and surely.



ILLUSTRATIONS

Personal Recommendation

Text: John 18:17. "Art not thou also one of this man's disciples?"

Once when Doré, the artist, was crossing the Italian frontier he mislaid his passport, and was called upon to prove his identity. For some time he suffered a good deal of embarrassment and annoyance. Evidently the men did not believe him when he told them who he was. Then he took a piece of common paper and a piece of charcoal and traced the features of King Victor Emmanuel. The officials knew that only Doré could draw like that and they allowed him to cross the frontier. That was a striking thing that Jesus said: "By this shall all men know that you are my disciples."

—By Archer Wallace, in "The Classmate."

Diamond Dust Recovered by GE

Text: Job 28:17. "The exchange of wisdom shall not be for jewels."

Diamond dust equal in weight to more than

dozen gems the size of the fabulous Hope diamond was recovered by the General Electric in 1947.

It said yesterday the dust weighing 1,033 ts, was worth from \$3 to \$5-a carat. The 1/2-carat Hope diamond is valued at approximately \$2,000,000.

The dust was used to polish dies of tungstcarbide. It can be reused.

The company said a simplified process it depeped during world war 2 cut the time of recovery from several weeks to a few rs.—*The Syracuse Post-Standard.*

Man's Face

Text: Numbers 24:1. "And Balaam set his e toward the wilderness."

One of Abraham Lincoln's advisers urgently mmmended a certain man for a post in the sident's cabinet. When Lincoln declined to ow the suggestion, he was asked to give his ons.

"I don't like the man's face," the President lained.

But the poor man isn't responsible for his e," his advocate insisted.

"Every man over 40 is responsible for his e," Lincoln replied.

Frances Parkinson Keyes in This Week gazette.

The Christian Valuation of Power

Phil. 2:5, 7. "Let this mind be in you which also in Christ Jesus who took on him the m of a servant."

Our living and working must be a channel service.

This truth has come home to all who are y great. It is this that has made them great, given them their preeminence. We have y to think of people like Lord Shaftesbury, rence Nightingale, or Abraham Lincoln. The latest outstanding example is Dr. Al- t Schweitzer. How many who knew him in young manhood and realised his magnifi- t powers of body, mind and artistic capacity, uld have foreseen that he would spend his ad and strength labouring in a hospital in of the most unhealthy parts of Africa?

How it came about is told in his biography. t gifts and toil had brought him before he t thirty to the high post of Principal of the ege in Strasburg. It was a position of ease, comfort, of great influence, and of con- tial work. But his mind, as he has told us, e always shadowed by a question which e his happiness "oppressive." Had he the nt to take all this as a matter of course?

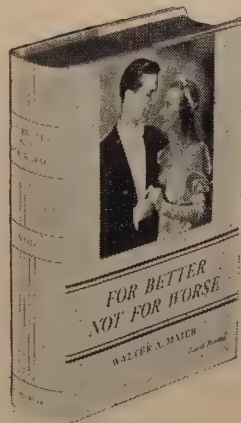
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Along with this was a feeling of deep sympathy with the pain of the world. These two merged into one and shaped for him the channel into which he saw that his power must be poured. It meant taking on him the form of a servant to those he felt were most in need.
—By James Reid, in *"The British Weekly."*

The Christian Valuation of Privilege

Text: Phil. 2:57. "Let this mind be . . ."

A story has recently been told of a German leader of the World's Student Christian Federation, who was taken prisoner by the Russians and put in a concentration camp. In the building where he was housed eight or nine people died every day, largely from despair. The authorities were concerned, and came to this man to ask what could be done. He grasped the chance and had his fellow-prisoners gathered every day for hours, telling them of his experiences in many lands. He started a devotional meeting. At first only half a dozen came, then twenty, and latterly nearly everyone. Men came to him asking if what he said about God was really true. Did God keep His promises? In the end, many came into the faith and lived; and some who died, died in it.

What gave him this opportunity? It was his faith, which found in the darkness a chance to shine. What made his fellow-sufferers listen? It was that he shared their misery and was made like unto his brethren.

* * *

Dr. Stanley Jones tells of an Englishman who was working among the depressed classes in India when the first world war broke out. Many of these took service with the army and were ordered to the Middle East to do labouring work behind the lines. This man asked to be allowed to go with them as their leader, but was refused. There was only one way in which he could go. It was to become one of them and take service with them as a laborer. This was the way he took. Like his Master, he flung away all privilege and was made like unto his brethren.

—By James Reid, in *"The British Weekly."*

An Empty Tomb

Text: Luke 24:34. "The Lord is Risen Indeed."

"In one of our villages in Northern India a missionary was preaching in a bazaar. There is naturally a good deal of discussion after such meetings, for India is a land of culture. A Mohammedan believer came up and said, 'You

must admit that we Mohammedans have one thing that you Christians have not. We at least can take our people to Mecca where they can see the coffin of Mohammed, but when you Christians go to Jerusalem you have no coffin. You just have an empty tomb.'

"To this the missionary replied, 'You are right, and that is the difference between our faith and yours. Your leader is in his grave, but Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not in any grave. He is risen and all power in heaven and earth has been given unto him.'"

One of the stirring and dramatic scenes in Scottish history tells of how, after the death of the hero, Robert Bruce, his followers carried his heart into their next battle, feeling that even the dead heart of their chieftain would inspire courage. The Christian, however, lives not on memories but by a living and victorious presence; "Because I live, ye shall live also" and again: "Lo, I am with you alway, even unto the end of the world."

—By Archer Wallace, in *"The Classmate"*

Dividends from Difficulties

Texts II Tim. 2:5: "If a man also strive for mastery—"

Eleven years ago Dorothy Twitchell of Williamsville, N. Y., suffered an automobile accident which left her paralyzed. It was a terrible blow to a high-spirited young college woman, but she was not one to be discouraged easily.

When the first crushing effects of the accident had passed she began to rebuild her plan and refashion her career. In time she went back to college in a wheel-chair, and then to the University of Buffalo for graduate work.

On Monday, Feb. 23, 1948, Dorothy Twitchell was rolled across the platform in the university auditorium to receive from the president of the institution a diploma which announced to all the world that she is a master of arts, having completed all the necessary required work from her wheel-chair, and having written her thesis on "The Treatment of Traumatic Spinal Paralysis by Psychologic Methods."

That terrible disaster which, 11 years ago, seemed to draw the curtain across her hopes, has become the material out of which she has earned a master's degree.

In our opinion this brave young woman has won two degrees. She has mastered psychology and she has mastered her difficulties. Of the two, we are of the belief that the latter is the more significant. *The Christian Advocate.*

BOOKS

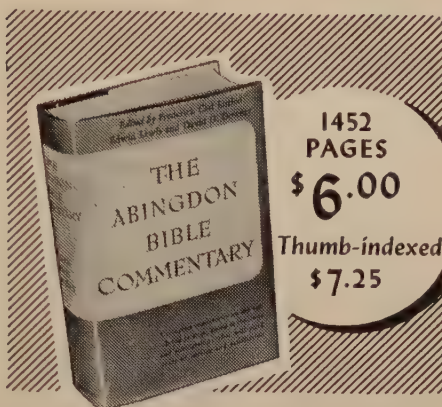
RELIGION OF MATURITY. By John Wickman. Abingdon-Cokesbury. 366 pp. \$3.00.

Lucy P. Stone lectures at Princeton Theological Seminary in 1946, this book, by Professor Bowman of San Francisco Theological Seminary, is a co-winner of the Abingdon-Cokesbury Award. While written as a sequel to and amplification of his, *THE INTENTION OF JESUS*, it would seem that the book was written primarily as a protest against the present trend toward apocalypticism. A front-rank New Testament scholar, Professor Bowman roots the religion of Jesus, "the religion of maturity", in the prophetic. Says he (p. 248): "Jesus stood squarely in the stream of the prophetic revelation; and any items of identity between Jews and those of the apocalyptists are the result of the fact that at these points, apocalyptic is following the moment in the path of its great precursor, the prophetic revelation, or else that our Lord found just that He could without compromising His own teachings, 'accommodate' Himself to the thought of His auditors."

He finds clear-cut differences between the prophet and the apocalypticist in their understanding of the "mystery" (p. 209): "First, the final vindication envisaged by the prophet was that of God's own righteous rule, whereas the apocalypticist returned to the preprophetic standpoint of primitive Hebrew thought, and longed rather for the vindication of God's righteous people". Second, the prophet looked for the vindication of the righteous and sovereign rule of God to be accomplished on the plane of history, whereas the apocalypticist contrariwise, did not anticipate that this would be in "this present evil age" and so threw it forward into the eternal order beyond history. Third, the prophet . . . set no date for the end of history, whereas he greatly concerned about such matters, whereas the apocalypticist always foresaw the immediate coming of this event in his own time and that of his contemporaries."

The general thesis he endeavors to demonstrate in this book, however, is (p. 8): "first, that the Old Testament scriptures claim to contain an objective revelation from God given through a line of prophets to His people; second, that post-exilic Judaism exhibits man's part a number of religious responses singly intended to implement this divine revelation and which is equally acknowledged by all Jews, the chief of these responses—those of altar, book, and throne—being given some examination herein; and third, that New Testament scriptures assert that the religious response agreeable to God was revealed through Christ and His apostles, who therefore, whatever else they may severally have been, are in any event, to be included in the prophetic category." The religions of sacrifice (sacrifice), book (instruction) and throne (judgment), emphasizing respectively emotion, intellection and will in man's experience, were in post-exilic Judaism and are still, but adumbrations of the true religion of Jesus which, using all three of these attributes, is "divinely-intended" way of leading the community into the fullest expression of the meaning of the revelation for the life of man within time. (p. 274)

In criticism, Professor Bowman ranges himself generally with William Manson, F. V. Filson and C. H. Dodd. Thus he steers a safe course between the extreme positions of the exponents of form criticism and comparative religion. He also rejects as equally inadequate "Old Liberalism" and Neo-Orthodoxy or dia-



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lectual theology. So he is to be ranked among the liberal-conservatives.

One regrets the oversimplification of chapter 13 in which too perfunctory an analysis is given to the deficiencies of the several religions of altar, book and throne. But in the main one can only give thanks for this balanced and cogent presentation of the Christian religion.—*B. Gibson Lewis, Jr.*

THE AMERICAN CHURCHES. By William Warren Sweet. Abingdon-Cokesbury. 149 pp. \$1.50.

As several scholars have pointed out, there is a distinct connection between the trends of secular history and the trends of church history. We live in a world where the "zeitgeist" has considerable influence.

So Dr. Sweet takes the trends of the times in our American history and shows their influence on the developing American churches. He begins with the two types of Protestantism which emerged from the reformation and in a brilliant manner shows their relation to, and their influence on, American life and thought. There are some who will feel that he over-emphasizes one type and minimizes the other. He writes a kind word for our denominations in that he shows how no one is able to gain the upper hand and thus defeat freedom and liberty. Authoritarianism, no matter what the source or the brand, is always dangerous to democracy and freedom. He explains in clear terms the difference between continental quietism and American activism.

In relation to the times, this is interesting: "During the year 1886 alone there were nearly 1,600 separate labor disturbances which involved 600,000 men and a financial loss of \$34,000,000."

This volume will give much help in understanding the American Church and the Christian American thought and trends. The work of a recognized scholar, it deserves thoughtful consideration.—*W. R. Siegart.*

THE LOST GOSPEL. By Robert E. Luccock. Harper. 184 pp. \$1.75.

Here is something new in the sermonic line—sixteen discourses based on as many short stories. Half of these latter are by living authors.

In years gone by some clergymen won fame by giving weekly book-reviews to non-church audiences of club women and school teachers. More numerous were their colleagues who preached "book-review sermons" in the fond hope of injecting vitality into anemic Sunday evening services.

Mr. Luccock goes deeper and succeeds in correlating scripture texts, a robust gospel for today and the main points made by the various authors. In no case does he do violence to their point of view though some of them would be surprised at the way their ideas have been brought into captivity to Christ. The treatment is brightened up by many opposite allusions to contemporary literature and by apt quotation.

The title chapter is based on "The Lost Gospel", by Arthur Train, and out of it comes this conclusion: "Beyond the ability of many to realize it, to give up the controlling faith that ours is a God who works in history through his own spiritual forces for the redemption of the world is to about-face and begin the retreat to primitive savagery."

"The Bishop's Beggar", by Stephen Vincent Benet, inspires the discourse "On Being Saved by an Uneasy Conscience." It gives scant support to the complacent church announcement seen in a western newspaper: A sane and wholesome gospel for contented, happy people."

The chapters based on Edgar Allan Poe's, "The Pit and the Pendulum", and on Wilbur Daniel Steele's "When You See Through Heaven—What Then?" are guaranteed to bring the sleepiest congregation up

standing with a vivid and vibrant sense of rugged reality.

The author set himself a difficult task. The a round excellence of his achievement merits the plauds of his ministerial brethren.—*Edward Laird Mills.*

A HUNDRED YEARS OF CHINA METHODISM.

By Walter N. Lacy. Abingdon-Cokesbury. \$3.50.

At the Methodist Church's General Conference Boston this spring the centenary of China Methodism was marked with appropriate ceremony.

The story of the hundred years' expansion of missions work in China, under the auspices of the Methodist Church, is vividly told in this full-length study. Walter N. Lacy. Mr. Lacy is well-qualified to write this study, for he went to China with his parents at the age of three, staying through his first year in his school. After studying at Ohio Wesleyan and Harvard he returned to Foochow, where he served for nineteen years as a Methodist missionary. Four other members of his family also have served as missionaries in China.

The book is filled with interesting anecdotes, stories of difficulty and success, personalities, experiments, achievements. He discusses in detail the various aspects of the mission work—administration, educational institutions, hospitals, publishing agencies, as well as the internal ecclesiastical development of conferences.

The narrative is contemporary in that it gives a complete picture of developments during the war years and outlines the terrific problems faced by missionaries during those years of strife and unrest. Increasing self-determination, the process Mr. Lacy calls "indigenization", has been the trend in recent years, to the great advantage of the native Chinese churches. "The from the Land of Sinim are making it genuinely a permanently a living part of that organism which Wesley's world-wide parish."

One wishes that relationships with the other Methodist missionary Boards and churches had been treated more exhaustively, in view of the present ecumenical interest of the whole of Christendom. The writing is a bit dry at times but this was a record that needed to be down, and it is admirably complete.—*Kendig Brubaker Cully.*

WITNESS TO THE TRUTH. By Edith Hamilton.

Norton & Co. \$3.00.

Those who know Miss Hamilton's earlier books "The Greek Way", the Roman Way", and "The Prophets of Israel", know that they can expect their anticipations of another fine volume fulfilled in this latest product of her sensitive mind.

Miss Hamilton essays to get back of the traditions about Jesus Christ and to portray Him as He really was to His contemporaries—the Witness to the divine truth. Scholars have pointed out the difficulties in getting back to the historical Jesus, as this author well knows; but she is convinced that it is perpetually necessary to rediscover Christ in His intrinsic meaning.

In chaste English diction and with a tremendous reverence, Miss Hamilton traces the events in Jesus' life, His relations with His friends and followers, His serene death. She has a chapter on the Gospel paying due attention to the Synoptics and saying the Fourth Gospel: "John heard Christ say what rest of Christ's hearers paid no attention to."

Miss Hamilton includes brief studies of Socrates, the Greek witness to the truth before Christ, and to Paul, that post-Christian witness of another type. This is a subtle method of contrast which has great literary merit.

The church's failure, she believes, was to enshrine Christ's teaching in creeds and theologies, which, though they protected the faith from "individual variations", lost sight of His spirit.

in what respect was Christ a witness to the truth, and? "His statement of the truth was His own life; proof was He, Himself."—*Kendig Brubaker Cully.*

OPEN THIS MIND. By Gerald Kennedy.

Paper. 210 pp. \$2.00.

Gerald Kennedy has given us a stimulating volume of seven thought-provoking, soul-inspiring sermons. He is a preacher of the present generation and speaks with insight, conviction, analysis, breadth, and power. With warning, he jumps squarely into the middle of the world's baffling problems and drags the reader in with him, much to his satisfaction and profit. He has disarmed those thinking people who want a faith that leads to a comfortable life with purpose and strengthens them with a courage born of the spirit. With great earnestness and masculine simplicity Doctor Kennedy deals with such subjects as "truth", "the primacy of God", "salvation", "forgiveness", the final triumph, etc. His ability to draw on a prolific range of contemporary literature makes each page throb with human interest. His skilled use of humor adds the saving salt to many a sermon. His craftsmanship in approaching each subject with understanding makes his sermons ring with reality and causes one to read them with keen anticipation.

Beside from the many illustrations and apt quotations, the book embraces a number of intriguing approaches to the Gospel theme. For example, the sermon on "Hidden Writing of God". This title tells only half the story. The other half is the fascinating way in which the preacher develops the truth that God has a hand in everything, putting truth and character into the warp and woof of the submissive life. Another example is the sermon "The Half-Witted Brother" in which he discusses the problem of evil and suffering. The originality of approach and the freshness of analysis unite to make these sermons "must" reading for the craftsman who would improve his style and lay hold on new techniques. The layman, also, will be the gainer for having read these sermons, especially if he has pondered them well in his heart.—*John W. McKelvey.*

THIS MAN AND THIS WOMAN. By Frederick W. Brink.

Association Press. 79 pp. \$1.50.

This little book is intended for young men and women who are contemplating marriage, those whose engagement has been announced and who expect to marry soon. It covers the engagement period, the marriage ceremony, and basic suggestions for newly-weds. The approach of the book is realistic, seeking to avoid both the extremes of romanticism and materialism. The method of presentation which Dr. Brink has used, is one of suggestive frankness without coarseness and without a religious emphasis. Simplicity and clarity have been achieved which will invite reading by young people who may be busy with external marriage preparations.

Dr. Frederick W. Brink is a graduate of Princeton Theological Seminary and holds graduate degrees from Princeton University. He has served as university pastor, Cornell and instructor in Ithaca College, Cornell University. Since 1944 he has been a Navy Chaplain. "This Man and This Woman" is a good general book for a pastor to give couples he is counseling for marriage.—*Meredith J. Sprunger.*

THE CHRIST OF THE POETS. By Edwin Mims.

Longdon-Cokesbury. \$2.50.

The author was head of the English department of Vanderbilt University for over thirty years. Now retired he is in demand as a lecturer. He is the author of several Biographies, "The Advancing South", "Adventurous America" and other books.

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The present volume is an attempt to sum up in the author's own words the spiritual message of the facts illustrated by verse and lines from poems. It is not a volume of poetry. There are very few complete poems quoted, simply verses as illustration. It is a clear insight of how the poets interpreted Christ. Their insight and imagination are given full play, combining truth and beauty in lasting value.

Poets quoted include Edmund Spencer, George Herbert, Henry Vaughn, John Milton, William Blake, Matthew Arnold, Alfred Tennyson, Robert Browning, Francis Thompson and others important but less well known. The author believes the poetry of our day has been greatly effected by modern psychology, the greed of industrialism, the mass mind of the machine age and two world wars. It has led to too much experimentation in verse technique.

The message of the book could be expressed perhaps in this way. Without an abiding faith in Christ, "The Cycles of Heaven in twenty centuries, bring us farther from God and nearer to the Dust."—C. F. Banning.

CHRIST AND HIS GOSPEL IN RECENT ART.

By Albert Edward Bailey. Scribner. \$2.00.

This is a startling book. In the preface the author writes, "Of the millions of church members in America there are comparatively few who really know very much about Christ and His gospel. This is because most of them ended their religious education with the Eighth Grade, or at best with High School, and most of their religious teachers did likewise."

In thirty-two pictures from modern artists in the last fifty years, Mr. Bailey attempts to do two things, in the two parts into which the book is divided. First, to rediscover Christ, and secondly to rediscover His gospel. Contrasting these religious paintings with earlier ones, it at once becomes evident that the "art of the past was ecclesiastical and doctrinal in its approach to sacred subjects," while modern religious art, "is the spontaneous expression of artists who have felt the significance of Christ in relation to the life of today." While older art portrays the doctrines that theologians have found in the Bible, the newer paintings shown and described in this book portray Jesus as the companion and teacher, in the routine of life today, picturing the great universal truths He taught for application now.

These paintings, in many respects, are what the author calls "not pretty." Older art was much interested in color and composition and "prettiness." This was not the concern of the artists described in this book. Their chief concern was to portray what Jesus taught, in pictures that are realistic.

Indeed, these pictures will seem strange and unorthodox to many, but to this reviewer the book is like a breath of fresh air. With each picture the author tells something about the artist and points out the truth it portrays. These picture interpretations are given with such rare insight that it would not be too great a strain on one's credulity to believe that each artist had told Mr. Bailey all that was in his mind as he painted.—J. J. Sessler.

RELIGION IN THE TWENTIETH CENTURY.

Edited by Vergilius Ferm.

The Philosophical Library. 470 pp. \$5.00.

This volume presents a cross section of contemporary religions in twenty-seven chapters, with an initial chapter by the editor. In most instances each faith is described by one of its own representatives. In other chapters the material is prepared by a scholarly and sympathetic student of religion. The book is issued by the Philosophical Library press as one of a series on various departments of contemporary knowledge. There is no attempt to make this work a handbook or

encyclopedia. It is rather a collection of informative introductory essays on major religions or significant religious movements of the present day.

The varieties within Christianity are represented in three chapters on Catholicism, two on Protestantism and by single chapters on the Society of Friends, the Church of the New Jerusalem, the Church of Jesus Christ of Latter-Day Saints, the Salvation Army, and Jehovah's Witnesses, as well as a chapter on Christian Science.

Some of these bodies and movements are admitted minor in extent but are chosen by the editor on the principle that they lay claim to special divine revelations beyond the New Testament. As a result of such inclusions, the book is thrown somewhat out of balance. Christian Science receives twenty-three pages and Conservative Judaism only five; Jehovah's Witnesses rejoice in thirteen pages while all of Conservative Protestantism rates twelve pages! The editor makes plain his own preference for what is new in religion, as opposed to traditional elements, in his orientation chapter.

Another result of the plan of the book, which appears not altogether fortunate, is that almost all religion as presented by one of its own advocates tends to be painted in roseate hues. Sweeping generalizations and historical inaccuracies get in the way of a true picture. Is it true that Luther taught that acts of religion, such as good works, were not necessary? The reckless opinion is attributed to him by a hostile writer on page 130. The same author wrongly states that Luther rejected the Epistle of St. James. It is no amiss here to set right this widely accepted notion by quoting Luther's Preface to the Epistle of St. James (1545): "Though this Epistle of St. James was rejected by the ancients, I praise it and hold it a good book because it . . . lays great stress upon God's law."

Of special interest are the essays on the great religions of the East, Hinduism, Zoroastrianism, Jainism, Buddhism, Taoism, Confucianism, Shinto, Islam, Sikhism, Bahai, and the Ramakrishna Movement. In a manner more fresh than one would find in any of the standard encyclopedias, each writer undertakes to sketch recent trends and current changes pointing toward reform or readjustment in his religion. The reader cannot help but become aware that profound movements of both the human and the divine spirits are going on, not to mention the action of some disturbing spirits of error and corruption.

A selected bibliography accompanies each essay inviting the reader to more careful study and to the checking or supplementing of the individual writer's standpoint. A one-page biographical sketch introduces each author. Included on these pages will be found also references to published works and even to forthcoming books by some of the contributors.

The book is commended as a stimulating introduction to religion in our day.—William H. Cooper.

FIVE MINUTE STORIES FROM THE BIBLE.

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"Something different" will be the comment of many after reading the twenty graphic Bible stories found in this attractively edited book. The old stories here find a new presentation which lends interest to what have always been interesting in their own right. The author is a young man who has early won an enviable reputation as an author and as a radio speaker. He makes the Bible characters live again in uniquely told stories.

Sunday School Principals of the Junior and Intermediate Departments will find these stories very serviceable for the worship program. Young People's Groups and Adult Groups will find them equally interesting.—Roy C. Helfenstein.

Sabbath-Week Suggestions

Weakness and Fear vs. Hope and Action

Organ: "The Answer."—*Wolstenholme.*

Call to Prayer: "O taste and see that the Lord is good; blessed is the man that trusteth in Him." *Psa. 34.*

Hymn: "God of the Strong, God of the Weak."

Psalm: 73, *responsively.*

Hymn: "The Fathers Built This City."

Scripture: Ezek. 7:115. 2 Cor. 1:20. (*Assigned to special readers among the membership, if desired.*)

Hymn: "Awake, My Soul."

Meditation: Responsibility is *always* personal! We can't hold an abstraction which we call civilization, or government, or capital, or labor, responsible for its own sins. Responsibility always is direct to the men and the women whose corporate life and corporate thought and action make the group. Men and women do wrong, or they do right; it is not the abstract group, but the individual men and women who make up the group, who are accountable for their deeds or misdeeds. As individual men and women, we listen to accusations made against abstract groups, like "The Government," "The Army," "The Communism," "Capitalism," "Unions;" the listener, an individual man or woman, who may be a member of one, or a number of these groups, fails to realize that he is a cog, or tool, in the operations of the group. He is overcome with fear, foreboding, suspicion over the evils portrayed as bringing about the troubles of mankind; OR, he centers his faith and trust in the certain knowledge, words of St. Paul in 2 Cor. 1:19, "For the Son of God, Jesus Christ, who was preached among you . . . did not yea and nay, but in him was YEA. For the promises of God in him *are* YEA, and in him Amen, unto the glory of God by us." The forces of Christianity, that is Christian men and women as individuals, have within them the power, through the fires of the Holy Spirit, to make this world a heavenly place. Through the power of the Holy Spirit, Christian men and women bring to pass the will of God in this world.

—Howard Chandler Robbins.

Hymn: "All the Way, My Saviour Leads Me."

Reader: Men and women like ourselves have the power through faith and trust in Jesus Christ to carry out the plans which God, in His Infinite Love for his creatures, has made for us. Noah's obedience was the greatest witness to that generation of anything which could have been manifested, because he carried out God's plan. Noah put his hands into action, and made ready according to the instructions given him, "The Son of Man came not to be ministered unto, but to minister" through that ministry, Christian men and women are able to achieve that which God wills for the human family upon this earth.—D.L.

Hymn: "Come Thou Almighty King, Help Thy Name to Sing."



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To vie with others piles up the load of life.

Prayer: (Especially for a true faith in the Saviour, Jesus Christ, permitting us to resign ourselves to His will, in every phase of our lives, our goings and comings, our work and play, our stewardship of money, effort, and time.)

Hymn: "Faith of Our Fathers."

Benediction.

Organ: "Marche"—Clark.

II. The Divided Life

Organ: "Grand Marche"—Aida-Verde.

Call to Prayer: "Let Thy work appear unto Thy servants and Thy glory unto their children. Let the beauty of the Lord our God be upon us." Psal. 90.

Hymn: "Father, All Glorious . . ."

Psalms: 24 and 25, responsively.

Hymn: "O Master, Let Me Walk with Thee."

Scripture: Matt. 22:34-40; 23:1-12; 2 Cor. 2:9-17.

Hymn: "Come Thou, Almighty King."

Meditation: The one primary lesson we learn from our reading of the Gospel of Matthew, and Paul's letter to the church members at Corinth, is that *God leads* in the activities of men. He comes *first*, in love, in thought, in obedience. Progress is made by man only to the degree that we know the *first* and *great* commandment (read again Matt. 22:36-38) and only as we learn the meaning of this lesson, are we able to live.

The call to surrender to Jesus Christ

The call to Service in Him and through Him

The call to humility, self-forgetfulness to His Glory

The call to live in never-wavering Hope in Him

Only the complete surrender to the love and guidance of Jesus Christ makes a Christian; answering the call to serve in Him and through Him in any way He directs makes a Christian; giving all the credit to Him for the achievements in changing men's hearts makes a Christian; never allowing the light of hope in Him to direct men's hearts toward greater love to grow dim makes a Christian. Let us examine ourselves on these points—Are WE Christians? If we are, why are we wasting our time, energy and substance? If we are not, are we to continue walking under a false banner, leading divided lives? or, shall we come to a decision to place our *complete* trust in Jesus Christ, come what may.

Hymn: "Just as I am, without one plea . . ."

Reader: "Faith" by John Oxenham.

Lord, give me faith!—to live from day to day,
With tranquil heart to do my simple part,
And, with my hand in Thine, just go Thy way.
Lord, give me faith!—to trust, if not to know;
With quiet mind in all things Thee to find,
And, child-like, go where Thou wouldst have me go.
Lord, give me faith!—to leave it all to Thee,
The future is Thy gift, I would not lift
The veil Thy love has hung 'twixt it and me.

Hymn: "O Master, Let Me Walk With Thee."

Prayer: (Especially for grace to keep our hearts centered on the true meaning of life; grace to surrender unreservedly to the love and guidance

of Jesus Christ; grace to open our hearts to the power of the Holy Spirit, so we may be steadfast in our purpose to serve only things purposed of Him.)

Hymn: "Holy, Holy, Holy, Lord God Almighty."

Benediction.

Organ: "Te Deum"—Claussman.

The Witnesses

(Continued from page 273)

tive Christian testimony! Modern Christianity has almost ceased to be a movement and has bogged down into institutionalism. Life within the churches today lacks the element of flaming witness, and wears the graveclothes of sterile conventionalism! It is not likely that the cynical, pagan world beyond the Church-door is wondering if there are any "redeemed of the Lord" with a story to tell? In fact, can't you just imagine the false anti-Christ's of our day conniving together as follows:—"If we can just get those Christians from spreading abroad their dangerous, radical doctrines, our victory is assured!" How we of the modern Church do need to return to this nodal aspect of our faith! For the Gospel is first and foremost an EVANGEL, a veritable good news which we have too long silenced and which awaits to be heralded and proclaimed in a lost, sinful and sorrowful world.

"Christ for the world we sing, the world to Christ we bring", but there is nothing in the singing to set the pulses drumming and set one's heart on fire! A contemporary theologian says that our greatest need is for at least a small representative group of us to "return to God decisively enough, radically enough, so that the power of the future may rest upon us and our reshaped lives and institutions may be fit to pass through the ordeal of fire which is ahead, and become the nucleus of a new order in the age to come." True! And one almost feels like crying out from the housetops to the tame, tepid Christianity of the average church. Speak up, you who say you believe in Jesus Christ and His revolutionary mission for humanity; break this conspiracy of silence and indifference which engulfs us in futility! We are so effusive and garrulous about secondary matters, and so tongue-tied about essential things. A man who had said to his pastor, "Oh, I can't do that!" when asked to go and speak to another about the Christian life, spoke as follows to his pastor about a new car he had just purchased: "You ought to see it! I'll come right over and take you for a ride in it!" There you have testimony, radiant and virile and

hand, on the side of a new car, not a new
ct.

We who were meant to be advocates of a
h might well take a hint from the busi-
world. Any worth-while salesman offers
testimony. Hardly a week goes by but what
receives some such request as this, Would
be willing to write out a testimony we
use to bring our product to the public?
I recall the statement of the famous actor:
"You ministers state the truth as though it were
fiction: We actors pronounce fiction as though
it were truth." I am fully aware of the mere-
ous effect of a false, "Exhibit A" kind of
igion. There is such a thing as spiritual
ery! Nevertheless, one cannot but be con-
ceded that the Christian Enterprise is far more
dicapped by a spurious timidity and retic-
ence today, than by misrepresentation. Far too
h of our religion lies congealed in creeds
formulas—a kind of proxy religion which
ts to run whenever some worldling cries,
"Self!" The very capacity to witness to the
al's invincible surmise" atrophies through
use. Too, many a layman in our churches
delegated the glorious privilege of witness-
to his Lord, to a professional man he calls
minister, and so he washes his hands of the
ter. The Church of Christ can get along
out the old-fashioned "mourner's bench";
the witness-stand,—that is indispensable to
healthy and alert and growing Church. Do
need to be reminded that the Christianity
le its debut into a topsy-turvy world as a
men's movement? That the taint and onus
professionalism was not in it? He Who
e the command, "Go ye into all the world",
speaking to a handful of twice-born and
initially awakened "laymen", with the high
vidence that they would go out and grate-
y tell others the good news of the Salvation
God. "Let the redeemed of the Lord SAY
" AND THEY DID!

he humblest, plainest man among us can
calculate the spiritual benefit his Chris-
witness may bestow on others who may
n dire need of it. "The best argument for
stianity," said Henry Drummond, "Is a
stian. That is a fact which men cannot get
." Has the Gospel been the power of God
salvation in your life? Has the Christian
owship enriched and blessed you person-
ly? Then, pray, don't let the matter rest
! Tell the Good News to another, and
will not alone rekindle the glow in your
soul, but your testimony in word and
may be used of God to redeem the life
another. This broken-hearted world is in
erate need of the Christian message you
e can bring.

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"I love to tell the Story, It did so much for me;

And that is just the reason I tell it now to thee."

"Let the redeemed of the Lord say so whom He hath redeemed from the hand of the enemy!"

Church and State

(Continued from page 270)

And in those days a majority of the population was outside all the churches.

The Sunday school is much older than the public school. It was originally an institution to teach reading and writing to poor people who could not pay the fees in the parochial schools. When the public school took over the job of elementary education, the Sunday school had to assume the burden of religious instruction in most churches. It had neither time nor a sufficiently trained staff to do this work as well as it was once done in the parochial school. Paradoxically, the Protestant church, the voice of education in the modern world, has in its membership far more religious illiterates than does the Roman Catholic church, because the latter still has the parochial school.

One must admit that this running survey of three thousand years of history leave us no clear guidance as to policy. Gradually we have evolved a sense of state function. It gives to the citizens protection against evil-doers and it contributes to their general welfare. This welfare doctrine, as old as Plato, gives us in this modern world many new state activities. In many instances, the state by its welfare doctrine has taken over church functions other than education.

The function of the church is clear on some points. The Christian church has a commission to continue preaching the doctrine which Jesus preached, following preaching by teaching and service. It is set to the maintenance of the worship of God. It teaches morality and interprets hard problems of conscience. The church is itself a beloved community which seeks to exemplify how all humanity should live in brotherly accord.

But these are not mutually exclusive functions. The state has recently declared that it can have no part or lot with religious teachers who

instruct on released time but when a child grows up in the public school and becomes a gangster, the state may then quite legally hire a chaplain down at Pontiac and try to reform the gangster. The army also has chaplains who try to do something with the religious illiterates that come into its ranks, and the chaplains are paid even with the tax money of atheists. The Congress has chaplains as well as the legislature. The day's business cannot begin without their prayers. The President and the various governors appoint a day of Thanksgiving to Almighty God no matter how atheists feel about this. Sunday has a legal footing although it is really a sectarian day offensive both to Jews and Seventh Day Adventists. Officers inducted into position, and witnesses in law courts, invoke the name of God in an oath. Many more things could be adduced to indicate how confused is our thinking on church and state functions.

We live in a world where we have a revival of the State-God. Every totalitarian system tends to become a state religion, even that in Russia. Let no one remind us that the rulers of Russia are atheists. The world has had several atheistic religions, including early Buddhism. We have reached the deepest point when we have a state as cynical as that planned by Hobbes and Machiavelli which clothes itself in the garments of self-righteousness, and speaks its dogmas of hate with mouth-filling piety.

When the church has tried to do without the state or at least to reduce it to vassalage, the job of government has not been well done. When the state has dominated the church and made it only a means of securing favorable auguries, we have missed a great service. America tries to have a free church and a free state living together. That is good. But in many areas, church and state must work together, for life cannot be reduced to compartments. We should have a free church and a free state living together in amity, and co-operating for the general welfare and for the higher life of mankind.

Fruits of Marriage

(Continued from page 268)

walk with God after the child is born, build the homes which send out lives which bless and refresh the human race.

Discipline in the Home

The true home as it is described and illustrated in the Scriptures is a home where there is authority and discipline. Without authority and discipline, mental training, physical car-

even religious instruction will fail to induce strong characters. Every Scottish home had to have in it an instruction known as the "taws," a strap about two feet in length and divided into slits at one end. I can remember the taws, and where they hung in our home. The substitution of the taws was just as much a part of the home and its life as the bath tub or the family altar. Children who are left to discipline themselves have before them a future of uselessness, of sorrow, and of bitterness.

The Family Altar

The old Roman homes used to have in them altars which were called the Lares and Penates. These were the household gods. These shrines and altars were a symbol of the veneration and religious life of the Roman family. Christianity, too, used to have, its own beautiful shrine, the family altar. The Lares and Penates, the family altar. It is impossible to calculate the influences which have blessed our nation and the church, which came directly from the family altar. Here is something which is difficult to describe in words, and yet which is mighty in its influence and almost miraculous in its permanence. In his comments on his early home life, Robert Burns pays a fine tribute to the guarding power of the religious training of his home, "how for a number of years it held him in and safe. He testifies that "though the world of the wisp meteors of thoughtless whim were almost the sole lights in my path, yet by ingrained piety and virtue kept me for several years afterwards within the line of innocence." What a difference that is, to be within, or to go beyond, the "line of innocence."

The biographer of President Cleveland tells us that when his end came at Princeton, the young man's thoughts were dwelling, not on any of the exciting political contests through which he had passed, or upon any of the high places which he had occupied, but upon his childhood life in the home of his father, a Presbyterian minister in New York. He remembered his father's prayers at the family altar for the salvation of his children, and the hymns of praise they sang together about that family altar. In order to refresh his memory with the words, he had a member of his household send for a copy of the hymn book out of which they sang at family worship. Yes; these are the memories that endure. These are the sessions which have solid worth and substance, when all else has been destroyed by the ruthless hand of time.

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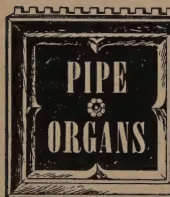
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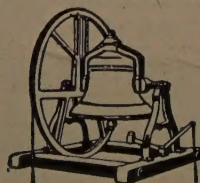
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Godly Fathers

Enoch walked with God *after* he begat Methuselah. We hear a great deal about good and pious mothers, and what would our home be, and what the world be, without those blessed and noble mothers. But we do not hear enough about Godly fathers. It is to be remembered that both boys and girls follow and imitate their fathers more than their mothers. Therefore, the great importance of upright life and godliness on the part of a father. It was Salome, the mother of James and John, who came to Jesus and asked for high places in His Kingdom for her two sons. But where was John's father? Too often, the religious training and the religious aspiration of the home is left to the mother and the father does not count. But he ought to count, and indeed, he does count, either for good or for evil.

Father's Bible

The ideal situation is when you have a home like that of John the Baptist, of whose parents, Zacharias and Elizabeth, St. Luke records "they were both righteous in the sight of the Lord." When we hear about Bibles and families, Bibles, it is generally our mother's Bible that is mentioned, and nothing is too tender or too beautiful to say about our mother's Bible. But happy is the man who has in his possession at least in his mind, in his memory, not only his mother's Bible, but his father's Bible. With a godly father back of him can look upon his father's Bible?

Where a home is established in honor of marriage, where affection and sympathy and its music, and faith and religion are its sunlight and its hope, there man comes to the highest satisfactions that are possible for him in this state of trial and probation. Leigh Hunt has expressed this in these choice lines

"For there are two heavens sweet,

Both made of love—one, inconceivable

Ev'n by the other, so divine it is;

The other, far on this side of the stars

By men called home."

Whether you are a father or a mother in the home, or a son or a daughter, or a husband or a wife, think of that home in the highest of terms. Consecrate it to all that is true and beautiful and lasting by noble thinking, noble living, and earnest prayer. There are, indeed, those two heavens which are both made of love. One lies beyond the stars; we cannot behold it, although we hope one day to enter it. The other lies "far on this side of the stars." Men call it home.

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Friendly World

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and the evil, and sends rain on the just and the unjust: that we may be children of the Highest and, with vision, courage and faith, succeed, to the glory of God and the good of our fellow men, in building peace, prosperity and security for all.

The Cover Picture

Only the figure of Christ over the pulpit remains intact in the ruins of the Markuskirche in Frankfurt, Germany. But notice that both hands are gone. When the church is restored, the hands will not be replaced, a symbol of the tragic, troubled years of World War II and the fact that He depends upon our hands.

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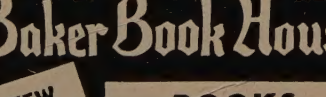



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